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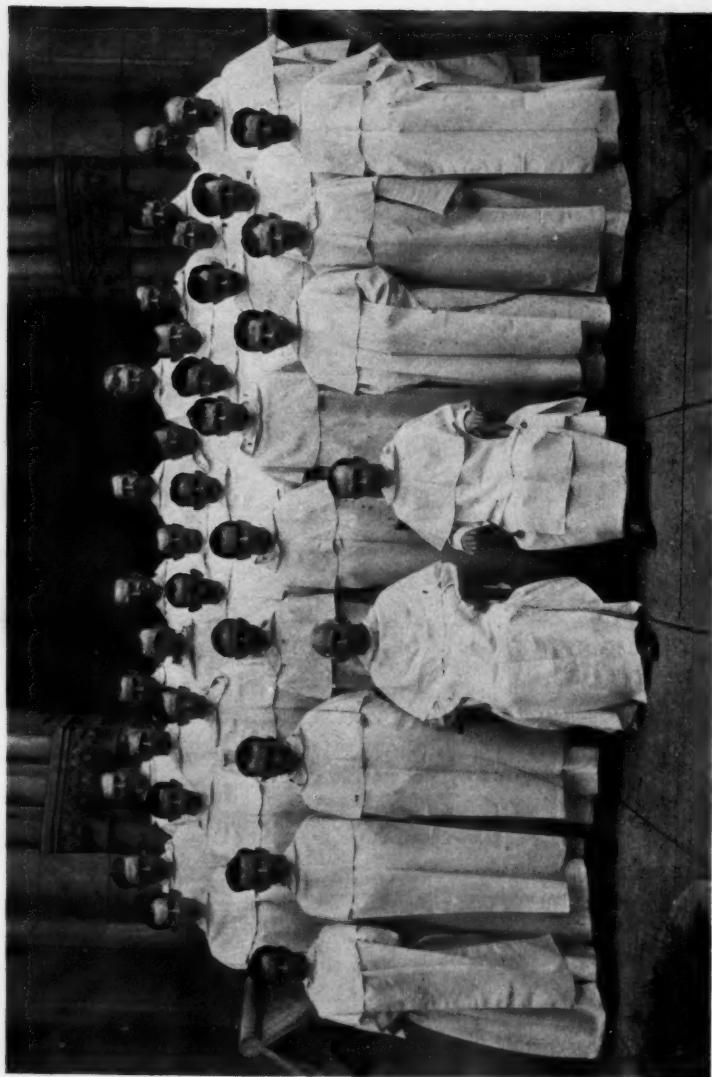
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J. M. J. D.





ORDINATION CLASS OF 1930

DOMINICANA

Vol. XV

JUNE, 1930

No. 2

ORDINATIONS

HEN the Sacrifice of Calvary was consummated the Apostles were desolate with a desolation which knew no parallel. He Who had brought heaven down into their monotonous lives was gone; He Who had permitted that little band to peer into vistas undreamed of was gone; and they were alone. Why were they—they of all the men who had been born in time—singled out for such privileges? Did not the very words of the Master give them to understand that these stupendous happenings were not meant just for the hills of Galilee nor for the people of a single generation. He had promised to be with His own for all time through the ministrations of these—His priests. That was why they had been called. They were to pronounce the words which would change bread and wine into His Body and Blood; they were to loose the sins of men; they were to preach His word; they, in fine, were to continue the work which He had come to do.

On the sixteenth of June, the Most Reverend Michael J. Curley, D.D., Archbishop of Baltimore, raised to the dignity of the priesthood, thirty-three white-robed sons of Saint Dominic. They were Reverend Fathers Mark O'Dowd, Lowell, Mass.; Hilary Mulcahy, Norwich, Conn.; Dominic Ross, New York City; Ferrer McManus, Ridgefield Park, N. J.; Ignatius Tucker, Mount Clemens, Mich.; Justin Routh, Jersey City, N. J.; Thomas Mulvin, Memphis, Tenn.; Fidelis Boppell, Philadelphia, Pa.; Michael Sweeney, St. Paul, Minn.; Cornelius Tierney, Martins Ferry, Ohio; Stephen McGonagle, Columbus, Ohio; Edward Simpson, Brooklyn, N. Y.; Paul McDermott, Eagle Grove, Iowa; Chrysostom Graham, New Haven, Conn.; Timothy Sparks, Mattoon, Ill.; John Dominic Redmond, New Haven, Conn.; Barnabas Leary, St. Paul, Minn.; Pascal Regan, Lawrence, Mass.; Marcellus Nugent, Milford, Mass.; Eusebius

Heary, Providence, R. I.; Malachy Smith, Providence, R. I.; Maurice Sheerer, Shaker Heights, Ohio; John Murphy, Summit, N. J.; Victor Flanagan, Pottsville, Pa.; Albert McFadden, Newark, N. J.; Charles Daley, Brooklyn, N. Y.; Anthony Murtaugh, Chicago, Ill.; Henry Schmidt, Chicago, Ill.; David Donovan, Chicago, Ill.; Damian Grady, Camden, N. J.; Richard Byrnes, Chicago, Ill.; Bede Campbell, Lombard, Ill.; Martin Killian, Utica, N. Y.

To the newly ordained, their brother Students extend their sincere congratulations with a prayer that their years may be long and their labors fruitful in the vineyard of Him Who has chosen them.



KING LOUIS XVI, BENEFACTOR OF AMERICA, AND MARTYR¹

THEODORE R. SMITH, O.P.



BOUT a year and a half ago the news dispatches from France carried reports of a rumor that should have been of interest to all Americans, particularly to all American Catholics in any way acquainted with their country's history. The report itself was short, concise and conservative. The rumor it reported was vague and hard to trace, like some aroma that permeates the air, is detected by several at different points, but the source of which is difficult to locate. Indeed, when those who reported it were questioned as to their authorities, they hastily answered that they were not certain whence the rumor sprang, nor were they even sure where they had seen it recorded; it was in either "La Vie Catholique" or "La Croix,"—two very reputable publications—in December, 1928. One thing alone was certain—the rumor existed. It was thus reported in the Paris Letter of the N. C. W. C. News Service, February 8, 1929: "It is rumored here that the Vatican will be asked to consider the beatification of Louis XVI, on the grounds that he was guillotined, not merely as a victim of political hatred, but as a defender of the Faith."

That was all. A year and more has passed and little if anything more can be learned about the proposed Cause; it seems to have melted into thin air, though the rumor still comes up persistently in unexpected places and on unlooked for occasions. The very vagueness of both report and rumor were enough to arouse the interest and pique the curiosity of anyone interested in history, either secular or ecclesiastical. King Louis XVI of France is not an altogether unknown figure in American history, to put it mildly. He was in a sense the "God-Father of our Nation" and particularly of our liberty

¹ In accordance with the decree of Urban VIII we declare that in the use of the term "Martyr" or any other word or phrase contained herein, we do not intend to anticipate the judgment of the Church, to which we humbly submit our opinions.

as Catholics. It was his army under Rochambeau and his fleet under de Grasse that brought about our final victory, at Yorktown, securing our independence as a nation, which he, first of all sovereigns and states, had recognized. Almost everyone knows that much about him. Many know a great deal more. They will recall that he was the King the revolution first dethroned and then killed, Marie Antoinette's husband, the father of the "Lost Dauphin." But none of these titles explains to us why he should be talked of as a candidate for the Altars; why his death should be regarded as martyrdom. We must look into history, theology and Canon Law, to find out whether or not there is any justification for introducing his Cause on the grounds proposed, namely, that he died, not merely as a victim of political hatred, but as a defender of the Faith, or in other words, that Louis XVI was a holy martyr.

What conditions are required for martyrdom? Taken in its theological sense, martyrdom may be defined as "sufferance of corporeal death in testimony of Christian truth."² This definition itself seems to extend the meaning of martyrdom further than is generally supposed. We popularly regard as martyrs those who, upon being commanded under penalty of death to deny the Catholic faith, have refused and in consequence have been killed. Such are truly and indisputably martyrs, but a consideration of the definition just given will show that they are not the only martyrs. St. Thomas asks "Whether faith alone is the cause of martyrdom," and answers that though the "cause of all martyrdom is the truth of faith," yet "all virtuous deeds inasmuch as they are referred to God . . . can be the cause of martyrdom."³ And in the answers to the objections he says expressly that "to suffer as a Christian is to suffer for doing any good work, or for avoiding any sin, because this comes under the head of witnessing to the faith,"⁴ and later he lays down a principle⁵ from which Billuart on the authority of Cajetan and Sylvius concludes that even those killed in a just war in defense of their country are true martyrs, provided they have defended their country for God's sake and out of love of justice and the divine law.⁶

The canonical notion of martyrdom does not differ essentially from that derived from Theology. It is a little more particularized

² Dom. Prummer. *Manuale Theologiae Moralis*. (4th and 5th ed., Fribourg, 1928) II, 484 et seq.

³ St. Thomas. *Summa Theologica*. IIa IIae, Q. 124, A. 5.

⁴ *ibid.* loc. cit. ad 1um.

⁵ *ibid.* loc. cit. ad 3um.

⁶ Billuart, "De Fortitudine." Diss. I, A. 2.

and insists more on external manifestations of the motives of both the persecutor and the victim. The keynote of the canonical notion is that the penalty of death must be inflicted in hatred of the faith, "*in odium fidei*." The great authoritative work on all questions relating to the processes of canonization is that of Benedict XIV, *De Servorum Dei Beatificatione et Beatorum Canonizatione* from which principles pertinent to this case can be selected.⁷

First of all, the persecutor must inflict directly the pain of death or the mortal wound, or condemn to prison, exile, or tortures resulting in death. He must be motivated by hatred of the faith. Now this phrase is not to be taken in too narrow a sense. For one thing, the persecutor may be an infidel or even a Catholic who acts through hatred of a virtue connected with the faith or *hatred of ecclesiastical discipline*. We have examples of such martyrdom in the cases of Saint Stanislaus, a martyr to the seal of confession, and Saint Thomas of Canterbury, who was martyred because of his uncompromising defense of ecclesiastical discipline and the privileges of the clergy. His case, it should be noted, is substantially similar to the one under consideration, though of course there are accidental differences between the two victims and the two persecutors.

This hatred of the faith need not be the avowed motive behind the martyrdom. Any pretext may be used as long as the final cause is hatred of the faith, "for the whole act receives its true species from its final cause."⁸ It does not seem that the "final cause" here mentioned need be the absolutely final cause, or that it need be altogether unmixed. For instance this hatred of the faith may itself be caused by the conviction that the faith, or some part of it, is pernicious to the State. This was the case in most of the Roman persecutions; it was the case with the Elizabethan martyrs; and it was partially the case with the martyrs of the French Revolution. Again, as in the present instance, the Cause of the Church may be so intertwined with some external Cause that the hatred of the one includes, in practice, the hatred of the other. The hatred of Christianity in the Orient is an example in point. To the Oriental, Christianization and Westernization are so bound together that enmity towards the latter means enmity towards the former.

Another canonical point remains to be examined: How can it be proved that the persecutor acted in hatred of the faith? Hedde,

⁷ N. R. Hedde "Martyre—Notion Canonique après Benoit XIV" *Dictionnaire de Théologie Catholique*, Fascicule LXXX, (Paris, 1927) p. 223 ff.
⁸ *ibid.* p. 226.

quoting Benedict XIV, gives four ways, three of which are applicable to the case of Louis XVI and his enemies, viz: a) by the sentence of the persecutor in which it may be explicitly stated; b) by the discussion between the persecutor and the martyr; . . . e) it may appear *concludenter*, that is to say, by way of conclusion and as a result of the circumstances, acts and proceedings⁹ both of the judges and of the condemned.

Having seen the theological and canonical requirements for obtaining the judgment of martyrdom, the history of Louis XVI can be briefly outlined in their light.

Louis XVI, third son of the Dauphin Louis and Marie-Josefa de Saxe, and grandson of Louis XV, was born at Versailles, August 23, 1754. The immediate family into which he was born seemed particularly marked for temporal sorrows and eternal blessings. His eldest sister and two elder brothers died in infancy; his father, the noble and virtuous Dauphin, true "Son of Saint Louis" and imitator of the virtues of his grandfather the pious Duc de Bourgogne, died when the young prince was but eleven years old; his mother, the wise and excellent Saxon Princess, lived less than two years longer. Of his brothers, the elder, Provence (Louis XVIII), was to his contemporaries what he has remained to historians—an enigma. The younger, Artois (Charles X), after a gay and dissolute youth, became a deeply religious prince, and his loyalty to the Church and Clergy cost him his Crown in 1830 as it had earlier cost Louis his head; but his warm and generous heart survived two exiles and a throne and his last years were spent in voluntary penance for the excesses of his youth. As to the daughters of this family—no praise seems too extravagant for them. The first, Clotilde, Queen of Sardinia, has already been accorded the title of "Venerable" by the Church. The other, Elisabeth, called even by the *sansculottes* "Saint Genevieve of the Tuilleries" is known to history as the "Saint of the Revolution," a title which Pope Pius VII himself applied to her in 1804 at Paris.¹⁰

This background is significant, and should be borne in mind, when forming an estimate of the moral and religious character of the future Louis XVI. Thus orphaned at an early age and brought up at the corrupt court of his grandfather, the new Dauphin remembered and followed well the early teaching of his excellent parents and

⁹ *ibid* p. 227.

¹⁰ Hon. Mrs. Maxwell-Scott, *Madame Elizabeth de France* (London, 1908) p. 126, footnote.

preserved intact a rugged honesty, unimpeachable purity and sincere piety and devotion to religion.

Two months prior to the death of his mother, the Duc de la Vauguyon, governor of the princes, wrote to Father Berthier, "There is nothing good that cannot be said of *Monseigneur le Dauphin*."¹¹ The same thing could be said of him when in 1774, at the age of nineteen, he ascended the Throne of Saint Louis, already undermined by the scandals and corruption of his grandfather's reign. The new king was not without defects, some natural and some acquired. Rough, awkward, and shy, he lacked confidence in himself and in his own judgment. Although slow to decide his judgment was usually sound and accurate. His lack of energy and repugnance to strong measures are well and widely known, and in later, darker days proved fatal enough, though at his accession they did not loom dangerous. In fact many of these defects seem to have been engrafted on his natural character, in itself full of promise, and a contemporary goes to great lengths to show that old de Maurepas was the responsible party.¹² Bertrand states that there was not in Louis "any of those passions so common to his years, but the seeds of all the precious qualities with which Providence endows the minds of those princes who do honor to the throne and are destined for the happiness of the people."¹³ All admit his moral purity and sincere piety and devotion to the Faith. His purity won for him the approbation and admiration of his subjects,—rejoicing at the relief from the scandals of the preceding reign. His piety was never understood by the majority, and in the end cost him his life. But as yet all that was in the distant future; at the time he ascended the throne, all was peaceful, full of hope and promise. These hopes and promises were not to go unfulfilled. Louis XVI was by no means undeserving of the title voted him by the National Assembly in the early days of the Revolution—"Restorer of French Liberty"—and he began to earn it soon after his accession. His reign may be summed up in the words of de Sèze found in his "*Defense*" at the trial of the King: "Louis mounted the throne at the age of twenty. . . . He always showed himself the constant friend of the people. The people wished for the destruction of a cruel tax which weighed them down, and he destroyed it. The people wished

¹¹ Celestin Cloquet, *Il Re Martire ossia Luigi XVI, re di Francia*. (Genoa, 1874) p. 1.

¹² A. F. Bertrand de Moleville, *Private Memoirs of the Last Year of the Reign of Louis XVI*. (Boston, 1909) Vol. I p. 100.

¹³ *ibid.* p. 101.

for the abolition of slavery [serfdom], he began by abolishing it on his estates. . . . The people wished for liberty, he gave it them."¹⁴

The American War brought the last glories to the Old France; Yorktown, where the Stars and Stripes intertwined with the *Fleur-de-lys*, was the last triumph. American Independence had been established with the indispensable aid of the French Monarchy, but that Monarchy, and Louis XVI personally, had, like the pelican, given their life-blood to establish it. We were born, but they died giving us life. The enormous national debt, so magnified by the cost of this war, brought on the crisis which necessitated the convocation of the States-General and the precipitation of the Revolution.

There is no need of touching upon those momentous days of the opening of the States-General and its self-transformation into the National Assembly, but there is need of remarking the King's attitude towards the innovations and reforms at this time. After the first skirmishes regarding the question of three chambers or one had died away and the violence attending the fall of the Bastille had calmed, all who remained in the kingdom honestly coalesced to bring about order, reform, and peace. Louis heartily supported the generous sacrifices of August 4th; he was genuinely solicitous for the welfare, liberty and happiness of his people, but as summer gave way to autumn he began to see how difficult was to be the task of placating the Assembly and at the same time preserving his own just and necessary authority. The attack on Versailles and his forced removal to Paris showed him quite convincingly what might be expected. Even yet, however, he did not despair; he was not entirely set against the Revolution. It was the first attacks on religion and the Church that definitely set him in unalterable opposition to it all. This is a fact conceded by almost all historians of the present day¹⁵ whether they be favorable or unfavorable to the King.

I do not intend to demonstrate that the Royal Cause was itself so just and righteous, the defence of it an act so virtuous, that death for it alone was sufficient to constitute martyrdom. However it is a demonstrable proposition, but it will suffice to point out briefly that the cause of the Throne and that of the Altar were so united that the defence of one was the defence of the other, and an attack on one an attack on the other. It is an indisputable fact that the Revolution

¹⁴ M. & Mme. Guizot, *The History of France*. (Boston 1869). vol. VI, pp 151-152.

¹⁵ L. R. Gottschalk, *Fall of Louis XVI*. (Girard, Kansas. 1924) p. 41.
J. S. Penman, *Lafayette and Three Revolutions*. (Boston, 1929) p. 147.
Bede Jarrett, O.P., *A History of Europe*. (London, 1929) p. 399.

attacked both, and two authorities, as far removed from one another as pole is from pole, contend that the primary intention of those who prepared and generated the Revolution was to attack the Church rather than to attack the Monarchy. These two authorities are Pope Pius VI, in his allocution on the death of Louis XVI delivered to the Sacred College on June 17, 1793¹⁶; and Charles Guignebert, a modern Robespierrist historian and Professor in the University of Paris, in his work¹⁷ published this year.

Two proverbs throw a true light on the religious side of the Revolution: "A stream does not rise above its source," and "By their fruits you shall know them." The source of the Revolution was the Godless philosophy of Voltaire and the Encyclopaedists, the irreligious political theories of Rousseau, atheistic and violently anti-Catholic to the core. The fruits of the Revolution were the broken shrines, the desecrated altars, the martyred priests, the uprooted Faith and the "goddess of Reason" on the altar of Notre Dame. The participants were the eighteenth century Bolsheviks, as the Russian tyrants of today are the twentieth century Jacobins. Their task was easy, for Religion was dead. Only a small group of Catholics—of whom the King was one—kept alive any idea of loyalty to Rome. To the rest Roman unity was merely a support of the throne, a convention of the old regime, and, as in Pagan Rome, anyone who clung to it in defiance of the national will was a traitor.¹⁸

On July 12, 1790, the Assembly, engineered by Masons and atheists, pushed through the "Civil Constitution of the Clergy." After much negotiation, and on the advice of the two Bishops to whom he had been referred by the Pope, Louis reluctantly signed it, December 27, 1790. Four months later it was condemned by the Pope. Loyal priests refused to take the oath of allegiance to the Civil Constitution, and the persecution began. Religious Orders had already been suppressed, clerical dress was now forbidden, and priests refusing the Oath were made liable to imprisonment (November, 1791) and to perpetual banishment (May, 1792). Louis XVI vetoed both decrees. It was the last veto that brought about his fall. The veto of the camp outside Paris was entirely secondary, as the Memoirs of Dumouriez conclusively prove. The pièce de résistance on both sides was the decree against the clergy. Dumouriez at his last interview with Louis vehemently urged him to sanction the decree,

¹⁶ Celestin Cloquet, *op. cit.* pp. 45 ff.

¹⁷ Charles Guignebert, *History of the French People*. (New York, 1930) vol. II. p. 235.

¹⁸ v. Hilaire Belloc, *Marie Antoinette* (2nd ed. New York, 1924) pp. 344-345.

warning him that terrible consequences would follow his veto. The king replied: "I expect death and I pardon my murderers beforehand."¹⁹

His Most Christian Majesty vetoed the decree on June 19, 1792. On June 20, a mob attacked his palace, threatening him with death if he refused to sanction. With admirable fortitude he faced the insurgents, and, though he put on the red cap, resolutely refused to sanction.

They left, telling him they would come again. They came, on the 10th of August, and this time were successful. The treason of most of the National Guard opened the way to the palace; in the ranks of the guard that very morning the cry, "Down with the Veto," was heard. The heroic resistance of the Swiss and loyal knights was in vain, and the king and his family were forced as prisoners into the arms of the assembly. It was the end—the last trail to the scaffold had begun.

There is no need to linger on the months in the Temple. Suffice it to say that these days only served to perfect the character and virtue of the Confessor of the faith. He had entered a weak and bewildered Prince; he left a strong, heroic Christian.

It was December before they acquired courage enough to try him. The trial was a farce. Three charges interest us: he was accused of vetoing the decrees against the clergy; of writing a letter to the Bishop of Clermont, stating his intention of re-establishing Catholicity on his return to power; and of opposing the robbery of Avignon and Venaissin from the Pope. He made no attempt to deny these specifications. He was prejudged. Fear of the cut-throat enemies of all order, employed by the Jacobins, Masons and their ilk, wrung from an unwilling convention, representative of a still more unwilling nation, the sentence of death.

He refused all attempts at rescue which would endanger anyone else, wrote that glorious will of his, and gave his son heroic and most Christian counsel. Armed with the grace of the Sacraments he went to his death on a martyr's feast, January 21, 1793, with the calm fortitude and heroic charity of a Christian martyr.

Six months later in the allocution above referred to, Pius VI states, "There is not lacking one condition for acknowledging him a true martyr," and he draws the clear parallel between Louis and Mary Stuart, who was called a martyr by Benedict XIV. In 1873, a Primary Commission adopted unanimously the resolution of Abbé

¹⁹ Bertrand de Moleville. *Op. cit.* "Editor's Introduction," p. 58.

Cloquet, concluding that it was possible and opportune to petition the Holy See to introduce his Cause as a martyr. At that time it looked as though Henry V would soon bring back the White Flag and Bourbon lilies to the throne of France. The cause languished with the delay of the Restoration.

Now this new effort too seems to have languished, though why it was allowed to do so is not clear. In at least two ways Louis can be proved to have been killed out of hatred for the Faith and as a defender of the Church. The time is opportune. Russia today is similar to the France that killed its king. The moral effect on that frontier of the canonization of Louis would be incalculable. We Americans might do much for the cause of Louis XVI. We owe Louis much more than we can repay. We should do all in our power to forward the movement for his beatification and canonization. American Catholic Societies should take it in hand to work and pray that they may soon hail the martyr Louis as Louis the Martyr.

THE MYSTICAL BODY

JUSTIN ROUTH, O.P.



UMAN nature is perfected and sanctified by affiliation with the divine. For as in the Person of Adam all men had sinned, now through the humanity of the God-Man, mankind was to be freed from the penalty of that sin and human nature forever glorified in Christ. Christ, then, is not the monopoly of any nation; He is for all men and for all time. He is God and He is man: He is the model man. He is the way, Who will show us the way. He is the Truth, Who will teach us the truth. He is the Life, Who will give us life. From the humble home at Nazareth, when "the Word was made flesh," on through time and eternity, the life of Christ is to continue for the Catholic Church is the extension of the Incarnate Word. To teach us the way, the truth and the life; to bring man to the fruition of the inborn, God-given longing for the Divinity, Jesus Christ instituted that visible society which we know as the Catholic Church, His Mystical Body.

When we speak of the Mystical Body of Christ we mean the Catholic Church. This metaphorical expression has been given to us by Christ Himself, yet it is more than a metaphor, it is a divine equation. Our Lord speaks without distinction of Himself and His Church as one. In fact the primer lesson of the Apostle of the Gentiles was the "oneness" of Christ and His Church. "And as he (Paul) went on his journey, it came to pass that he drew nigh to Damascus; and suddenly a light from heaven shined round about him. And falling on the ground, he heard a voice saying to him: Saul, Saul, why persecutest thou me? Who said: Who art thou, Lord? And he: I am Jesus whom thou persecutest."¹ Paul, the proud Pharisee, the disciple of Gamaliel and the ardent persecutor of the Christians learned that in persecuting the lowly Christians, he was striking at Christ Himself. It was Jesus Who complained.

¹ Acts of the Apostles ix, 2, 5.

The vessel of election learned his lesson well, for the Pauline Epistles are Christocentric and their stress is on the union of Christ and His Church. That this doctrine is fundamental in the Epistles of Saint Paul is quite evident: "One Lord Jesus Christ, Who died for us; that whether we watch or sleep, we may live together with Him."² "For it has been signified unto me . . . that there are contentions among you. Is Christ divided?"³ Know you not that your bodies are members of Christ?⁴ "For as in one body we have many members, but all the members have not the same office: so we being many, are one body in Christ, and every one members one of another."⁵ "We may in all things grow up in him who is the head, even Christ."⁶ Thus we see that the doctrine of the Mystical Body is native to Saint Paul. Hated by Jews, distrusted even among the Christians, worn out by long journeys, imprisonment, shipwreck, hunger, thirst and finally death, all these meant little to the Apostle of the Gentiles as long as they helped us to grow in Christ. It is he who has given us the terminology wherewith to express this truth of being one in Christ, the terminology of the Mystical Body.⁷

The Fathers too were fond of teaching the doctrine of the Mystical Body, and as Saint Paul excelled among the inspired writers of the New Testament in preaching this doctrine, so Saint Augustine excelled among the Fathers. He wrote of the union of Christ and the Church saying that "the two are one, one body, one flesh, one and the same person, one Christ, the whole Christ." From the Fathers on down through the golden age of Scholasticism this was the doctrine that all loved to write of and preach. It so continued until the Protestant revolt of the 16th century. At that time the Church was forced to assume a defensive attitude which has continued in many places until our own day. It is no exaggeration to say that some people actually think the expression "The Mystical Body of Christ," to be no more than a pious expression for the Blessed Eucharist. It is encouraging to note the revival of interest in the Mystical

² I Thess. vi, 9, 10.

³ I Cor. i, 10-13.

⁴ I Cor. vi, 15.

⁵ Romans xii, 4, 5.

⁶ Eph. iv, 15.

⁷ The same proofs in a somewhat lesser but nevertheless positive way, can be deduced from the other Epistles and the Four Gospels. It is one of the doctrines that clearly stands forth in all of the New Testament.

Body. Despite an unprecedented variety of philosophical nations; a world upset from an unnatural desire to drive God from civilization; and a materialism which will ever be written across the pages of the history that we are now making, this revival of Apostolic teaching, seems to point the way to the realization of the desire of that great Pontiff, Pius the Tenth, "to restore all things in Christ."

If Martin Luther came back today he would look in vain for the religion he founded. His fundamental tenet was faith without good works. Today the basic principle has been reversed and the tenet, good works without faith, is the practical principle of all Protestantism. And this is just the difference between a man-made religion and one that is divine. The Catholic Church after nineteen hundred years is the same today as she was during the life of Christ because Jesus Christ is the same today, tomorrow and forever. Protestantism is an organization; Catholicism is an organism. Reunion conferences are held at Stockholm or Lausanne, but these only proclaim to the world their lack of unity. They forget that the Church is not created by the faithful but for the faithful and that Christ spoke only of a Church. It is a truism that a river can never rise above its source. The revolt of the sixteenth century, therefore, can never be more than a revolt. Time has proved the malice of that movement. In consequence, thousands of Christians have never known the consolation of the comforting doctrine of prayers for the faithful departed; the Sacred Oils have never been administered to them in that last dreadful hour when eternity was about to begin for them; the confessional, one of the most consoling gifts to our fallen race has been held up to them only for mockery; and the Holy Eucharist, the food of the soul, has never been administered to them in the battle of life.

The Council of Trent, the counter-reformation, proves that the Church is inherently able to counteract any wickedness that may sap her vitality. The vitalizing principles of the Catholic Church can never be successfully imitated by the humanitarian activities of our separated brethren. Construction in any form must be positive as well as negative. For example, to build a home, an excavation must be made before the foundation can be laid. Protestantism is purely negative; Catholicism is both. It is negative in regard to heresy but very positive in claiming to be the Mystical Body of Christ. Only one Church in this

world has ever made the astounding claim and that is the Roman Catholic Church.

There is nothing half-hearted about the Catholic Church. She believes in her mission; she believes in the words of Christ; she knows that she alone can produce saints; that her way is the safe way; and most of all she knows that she is the body of Christ. Hence the Catholic Church is an enigma in this materialistic world of ours. From the time of the Apostles even to our own day, she has stood as an eternal stumbling block to those outside her fold. Only recently in our own country the Presidential election brought her to the notice of millions. Sacrilegious hands were laid upon her; the flood waters of an infernal malice were let loose; she was calumniated and reviled but like her Divine Master, she was reviled but did not revile. It is a mark of our fallen nature to err, but only a nature endowed with divinity can forgive. The sudden prominence which the Church attained during that campaign, made men ask questions about her. When humanly speaking she should have sought reprisals she held the even tenor of her way. What sort of institution could this be? What could make it carry on? Whence the vitality to stand serene against the millions that opposed her? This is what men asked about her. When they spoke of her vitality they came near to the solution of their question. For she is living, pulsating, and divine blood is in her veins. She has life which is Christ. "For by a man came death, and by a man the resurrection of the dead. And as in Adam all die, so in Christ all shall be made alive."⁸ The Catholic Church is intensely human but her soul is divine. She is human because her mission is with the children of Adam. She is divine because she is one with Christ: "Behold I am with you all days even unto the consummation of the world."⁹ The life of the Church is a real life. Christ in the Gospel narrative speaks of His Church as living; it is represented as leaven which permeates the world, as the seed that is sown and then grown up as a field in harvest time which shelters both wheat and cockle. The types of the Church are taken from living things because it possesses Christ the Promised One, while Protestantism is greatly concerned with the Old Testament and its figures that are now dead.

In the third part of the *Summa Theologica* we find the treatise of Saint Thomas Aquinas on the Mystical Body, where he

⁸ I Corinthians, xv, 21.

⁹ Matthew, xxviii, 20.

says; "As the whole Church is termed one mystical body from its likeness to the natural body of man, which in divers members has divers acts, so likewise Christ is called the Head of the Church from a likeness with the human head."¹⁰ The Angelic Doctor then develops a threefold comparison of position, perfection, and power, between Christ as the Head of the Church and our head in relation to our body. Christ is the foremost of all the sons of Adam just as the head by its position excels the other members of the body. Christ is the most perfect, for being God He is also man, as the Beloved Disciple says of Christ: "We saw Him . . . full of grace and truth, of His fulness we have all received."¹¹ And in some faint way at least we can say that the head of man has perfection when compared to Christ, for therein dwell all the senses, while to the remainder of the body is restricted the sense of touch. Christ is the most powerful, the power of Christ is the spark which has set man on fire with the love of the Godhead, a power which is poured out and directs all the members of His Mystical Body, the Church. From the head of man, too, there proceeds a power which we call thought and this directs not only the other parts of man but his actions as well.

The Angelic Doctor has another analogy regarding the headship of Christ that may be developed in consideration of Adam. The two striking figures in history are Adam and Christ. Adam is a member of the human family, but he is also the head of the human race and this by God's creation. Christ, the God-man, is a member of the human race but He is the Head of regenerated humanity. We are all one with Adam by our birth but it takes an effort to be one with Christ. Adam was of the earth, earthly; he was made from the slime of the earth. Christ the Redeemer, true God and true man, was of heaven, heavenly.¹²

To every man who has given this subject serious consideration the plurality of heads will arise as a difficulty. Our country has but one head; fraternal or commercial bodies have but one head and finally man as created by God must have but one head, or be classified as a monster. How then are we to explain the plurality of heads in the Catholic Church? Do not the Scriptures clearly teach that Christ is the Head of the Church and yet at

¹⁰ Saint Thomas, *Summa Theologica*, 3a q. 8, a. 1.

¹¹ John, i, 14-16.

¹² Saint Thomas notes that we must not expect a likeness in every respect for then there would not be likeness but identity.

the same time is not the Pope the head? Yes, both Christ and the Pope are the head of the Church, but the primacy of the Pope rather supposes than excludes the Primacy of Christ. The penny Catechism clearly tells us the difference; the Pope is the vicar of Christ while Christ is the one true head. From Peter to Pius the XI, not one of the Fishermen ever claimed to be successor of Christ. They were simply His Vicars. Saint Thomas explains this point fully. Christ alone may be called the Head of the Church in so far as He alone can cause grace to flow into the souls of the members of the Church. However in the external government, others such as the Pope may be called the head, but he receives this title in a very limited way in comparison with Christ. The Pope is the head of the Church only during the time of his Pontificate and this headship is limited to the Church Militant. Christ is the Head of the Church Militant, Suffering and Triumphant. His Headship is for all men, for all times and even after time has ceased Christ will continue to be the Head of the Church Triumphant. This privilege Christ enjoys by a power proper to Himself, while the Pope is merely a participator in His power.

It is axiomatic that all life must come from life. Christ said of Himself that He is *the* life. To-day men are seeking that life just as did Nicodemus two thousand years ago. Protestantism tells them "Jesus saves," but men ask, "How?" Catholicism shows them the way. "Unless a man be born of water and the Holy Ghost he cannot have life."¹³ Baptism then is the necessary condition for our incorporation with Christ and the continuation of this life is grace. Grace is the perfection of nature, grace is life and sin is death and the two cannot coexist. Christ is in us to give life and we are in Him to receive it. Collectively we are the Body of Christ, distributively we are His members. Nationality makes no difference in the Mystical Body, for we are all one in Christ. The Master promised that He would not leave us orphans, "I shall be with you all days even unto the consummation of the world."¹⁴ Of all men of all times He only could make and keep such a promise. Some may continue their life by their progeny, others by their doctrine or example but to the God-man alone has been given the unique distinction of the extension of His life by life. His filiation is just as real to-day as it was during His life of three and thirty years in Palest-

¹³ John, iii, 5.

¹⁴ Matthew, xxviii, 20.

tine. He is loved and hated to-day even as He was then. He is not divided. He is for all men and for all time.

The man of to-day takes as the criterion of his religion the same pragmatic principle that he would use in his business—"Does it work?" To this we may answer that the Mystical Body of Christ is one of the most practical things in the world to-day. The birth of Its Founder marks the dividing point of time. It has given us our present civilization. It has preserved for us not only the inspired word of God but also the great works of antiquity. It alone can give the true solution to the riddle of life—Who am I? From whence did I come? Where am I to go? The religion then that can solve these questions surely demands our attention. The Catholic Church, the living Gospel of Jesus Christ, His Mystical Body, is the life of Christ in our own day. It is not a story of what Christ has done for us but rather a living account of what Christ is doing for us. Salvation is from God alone, there is no way to God but through Christ, and the Catholic Church, the extension of the Incarnate Word, is the one road to Christ.

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AN X-RAY PICTURE OF NATIONAL CONTROL IN EDUCATION

DANIEL M. VAN ROOY, O.P.

 HIS whole business of federal education has been fed and pampered with publicity until the uninitiated can not see the bones for the fat. Diagnoses in abundance, consultations by doctors of the law, have so accumulated about this unwelcome creature, which has been haunting the national legislature since the Hoar Bill of 1871, that a skeletal X-ray picture of the basic principles of federal education, and a study of its true nature and right to existence among us, have become a necessity.

Our X-ray picture abstracts from politics; it abstracts from this or that bill, from the Smith-Towner, Towner-Sterling, Sterling-Reed, Curtis-Reed, Capper-Robison, and even the recent and subtle Brand Bill, all in their turn aiming at federal control of the schools. It is meant rather to expose briefly the answers to three elementary questions on the matter:

Upon whom does the obligation of education naturally rest?

To whom may it be conceded?

What practical effects would flow from federal control?

Catholics emphatically insist upon the major rights of the Church in education. Many of her enemies are spilling wit and money to give the national government a hand in educational control. They know that the friends of Catholicism are against it on principle; and they fear perhaps that Catholics in urging its unconstitutionality are but unfurling our glorious flag as a curtain of patriotic emotion to let insidious Catholicism sneak in. So in order to preclude such an interpretation and to lift from suspicion the true purpose of this analysis, the Catholic Church's claims in educational control will, as far as possible, be passed over. Anyway, if it can be established that parents of any creed are responsible *in conscience* for the training of their children, the right of Catholics to obey the Church will *a fortiori* be conceded.

The first question: Upon whom does the obligation of educating naturally rest? The home is the foundation of society. The parents who establish a home assume the obligation in conscience of fitting for life, for society, the plastic, unprotected powers of the growing child brought into the world by them. They are responsible for the completion of the sacred work they have begun. Next to his very self no worldly possession is dearer to the parent than is his boy or girl. If that child can not himself preserve his life, liberty, and happiness, which our federal constitution has rightly defined as the inalienable rights of all, who has the obligation by *natural right* of seeing to it that these are preserved for him? Certainly, the parents. If the individual parents are responsible before God and before their neighbors for the character of the child, may any temporal society, even by a unanimous vote, or may any other individual, shape and mold *against* the will and conscience of responsible parents the character of that child? Here would be a patent destruction of personal liberty.

Taxation without representation was deemed a major abuse in the overthrow of an established government. The very men who used that cry framed the constitution under which we live. What was their mind about the *individual's* right to raise and train his own children? Which is dearer to man's liberty and independence, the right to determine what is to be done with his money or the right to determine what is to be put into his child's heart and head? Beyond question, the latter. From this it is safe to conclude that the two following principles would be freely admitted by the framers of our federal constitution:

A man has the *natural* right, not conceded by the state, but which the state should protect, of raising, training, educating his own children, which right can not without grave cause be taken from him; and

Secondly, Without fully ridding himself of responsibility a man might concede or delegate part of the burden of his child's training to a more capable person, or, with proper representation and control, to a private society, to the local government, or even to the state. Anything less is worse than taxation without representation.

The first of these principles covers the natural right of parents and raises the question of a right under peculiar conditions allowing the local government or the state to act against parental consent. What constitutes the required grave cause is clear from any number of court decisions in the matter of custody. "Before the state can be

substituted for the right of the parent, it must affirmatively be made to appear that the parent has forfeited his natural and legal right to the custody and control of his child, by reason of his failure, inability, neglect or incompetency to discharge the duty and thus to enjoy the right."¹ "Whenever (for example) it is found that a father is guilty of gross ill treatment or cruelty towards his infant children; or that he has constant habits of drunkenness and blasphemy, or low and gross debauchery; or that he professes atheistical or irreligious principles; or that his domestic associations are such as tend to the corruption and contamination of his children; or that he otherwise acts in a manner injurious to the morals or interests of his children; in every such case the Court of Chancery will interfere and deprive him of the custody of his children and appoint a suitable person to act as guardian, and to take care of them, and to superintend their education. (But it is only in cases of gross misconduct that paternal rights are interfered with.)"²

Now the second question: To whom may the obligation of education be conceded? From the most, to the least, natural and theoretically ideal, five possibilities appear: a private tutor, a private society, the local government, the state, and the federal government. Pertinent to the first four of these is the second principle deduced from the spirit of our national constitution. That principle is repeated: Without fully ridding himself of responsibility man might concede or delegate a part of the burden of his child's training to a more capable person, or with proper representation and control, to a private society, to the local government, or even to the state.

The parent, as a rule, has neither the time, the means, nor the necessary qualifications to give his children the training obtainable from a staff of professional teachers in a well-equipped school. So the parent feels that he can better satisfy his obligation by uniting with his neighbors in the project. According to the parents' judgment, this group may be chosen by reason, for instance, of religious convictions, boundary limitations, membership in a civil society, county, or even state. Catholics, however, can not in conscience disregard the right of the Church in education. The Church has in this matter an inalienable right, not natural, but supernatural, superior to that of all her subjects.³

¹ Mill v. Brown, 31 Utah 473, 88 Pac. 609, 120 Am. St. Rep. 935.

² Story, *Equity Jurisprudence*, II, sec. 1341.

³ Pope Pius XI, *On the Christian Education of Youth* (Dec. 31, 1929).

A *private tutor* is close to parental control and has but a delegated right to educate the child. Both he and the parent, however, in preparing the child for social life, have the duty of satisfying certain demands of the state. These demands will be discussed below under the rights of the state.

A *private society* may be delegated by its members to educate. The parent, though, we insist, can not shift the conscientious responsibility he has by nature assumed when the child was born to his care. He may trust the society whose other members he knows to have the same ideals, religious faith, notions of character and training as he has. Here again the claim of a supernatural, superior right of the Catholic Church to regulate in everything concerning faith and morals can not rightfully be disregarded. Here also remember that the state has certain claims.

A *local government*, since it is nearer to, more closely responsible to, and more easily controlled by, the individual parent, and since it has a better understanding of local needs in education, is the next best educator. These facts always in mind, its rights and the state's are nearly the same.

The *state* is vitally interested in education. Its very existence depends upon the true worth of its individual citizens. Established "to promote the general welfare," it has a right to demand that its citizens be educated; but if the natural parental rights, God-given not state-given, of its citizens are interferred with in executing this demand, that is not promoting the general welfare; it is inoculating it with tyranny. The soul of state and federal rights in education lies squirming in that idea of general welfare. Now the thing is to discover to what extent the promotion of general welfare allows the *state* to share the parents' personal right; and then to see how much of this conscientious burden of the parent the *federal government* may borrow.

First, the *state*. Excessive state control will be lopped off by the hatchet of a free American's common sense. Any reasoning American knows, for instance, that even with a majority vote to support it, no state legislature could force upon the children of the minority, school subjects soaked in Russian communism, and yet preserve the natural and constitutional rights of that minority. *The mind of the majority does not make right and wrong.* The parent's right and duty, his conscience, his inalienable rights guaranteed unfettered to him by the Constitution, are bound by chains if he, against his will, must have his child taught what he feels is wrong. But who is to

determine what is right and what is wrong? Who may rule my conscience? The state? Not constitutionally.

The majority in Oregon thought the welfare of the state demanded it, and tried to prevent Catholics from keeping their children the entire school time under the healthful atmosphere of religion, tried to force Catholic children into public schools. The Supreme Court of the United States ruled the attempt unconstitutional as interfering with liberty.⁴ The majority in Nebraska, Ohio, and Iowa felt that the general welfare of their commonwealth demanded the exclusion of the German language from grade schools. The United States Supreme Court ruled against them as interfering unreasonably with the liberty of teachers, of parents, and of the children.⁵

Since the state cannot control the parent's conscience, it has narrow limits in educational control. Twenty-eight states recognize by statute the right of the parent to furnish *private* instruction if he prefer. State courts have clarified state limits. The Massachusetts court held, "The great object of these provisions of the statutes has been that all the children shall be educated, not that they shall be educated in any particular way. To this end public schools are established, so that all children may be sent to them unless other sufficient means of education are provided for them."⁶ And the Oklahoma court: "So long as the child's education was not neglected, we think these parents, under the constitution and laws of this state, had a right to manage and supervise the education of their child, if done in a fitting and proficient manner."⁷ For its own good, though, and for the child's, the state may, and must, require an education sufficient for good citizenship, for a life of at least external justice, for the citizen's ability to support and care for himself, to exercise his voting power, to maintain the state. Legislators may splash forth reams of foolscap advocating as demands of the state anything from bird study to a perverted study of the Bible, but what is unconstitutional is not a law and police power can not justly enforce it. Constitutionality is left ultimately to the judgment of the United States Supreme Court.

And it is not enough that a person be free only in the *means* he uses to educate his child, leaving the state free to determine exactly

⁴ Pierce v. Society of Sisters (1925), 268 U. S. 534, 45 S. Ct. 571, 69 L. Ed. 1070, 39 A. L. R. 468.

⁵ Meyer v. Nebraska, 262 U.S. 43 S. Ct. 625, 67 L. Ed. 1042, 29 A. L. R. 1446.

⁶ Commonwealth v. Roberts, 159 Mass. 372, 34 N. E. 402.

⁷ Wright v. State, 209 Pac. 179.

what the finished product must be. Suppose the state demands that the child learn dancing. Sufficient freedom is not given to an unwilling parent, then, by letting him choose the teacher. The state may ask of those who wish to remain members of it, whatever in education is *necessary* for the state's proper maintenance; it may not demand what is *merely beneficial*.

Lastly, the *federal government*. If the state may, then, pass education laws, choose school administrators, appropriate funds for education, and exercise limited control in the whole business, may not the federal government prong into the same principles and exercise educational control? It could if the federal constitution had not wisely forbidden it. Here is the first cause of friction.

Our Constitution says in the tenth amendment in the Bill of Rights, "The powers not delegated to the United States by the Constitution, nor prohibited by it to the States, are reserved to the States respectively, or to the people." In Section 8 of Article I, the powers of Congress are specifically enumerated with an introduction in these words, "The Congress shall have Power to lay and collect Taxes, Duties, Imposts and Excises, to pay the Debts and *provide for the common Defence and general Welfare* of the United States." In the expressed list of powers, the only words which even hint at education are those referring to patents and copyrights. But is educational control included implicitly in the right to provide for the general welfare?

The "strict constructionists" will allow to the federal government only those powers *expressly* enumerated or evidently intended in the Constitution. They, surely, would keep education at least within the individual states. But the "loose constructionists" would give to the central government powers which may be *implied* under "general welfare." May the "general welfare" clause be interpreted to include the right to educate the nation's children? The answer is, No. And education, therefore, is left "to the States respectively, or to the people." This negative answer can be deduced from the words of perhaps the most ardent of "loose constructionists," Hamilton. The argument (here recast and shortened) was lately exposed by U. S. Representative Henry St. George Tucker (Va.).⁸

Mr. Hamilton, in his report on manufactures in 1791, said that Congress, under the "general welfare" clause, could appropriate money for any object which was "general and not local." Mr. Hamil-

⁸ Hearings before the Committee on Education and Labor, U. S. Senate, 68th Congress, 1st Session, on S. 1337 (Sterling-Reed Bill), 1924, p. 126.

ton felt sure that there should be no objection to this generality, because such freedom in giving money to a cause would not "imply a power to do *whatever else* should appear to Congress conducive to the general welfare." Applying this now to education, Hamilton would have to say, "Congress may under the 'general welfare' clause, *give aid* to education in the states; it may *not establish* schools and school systems." But why should Congress have the power to support by taxation an institution or a system of schools which it is denied the right to create? If the purpose, the *object*, of the financial aid belongs to the state, even such financial *aid* itself is forbidden to Congress. Judge Marshall said, "Congress is not empowered to tax for those purposes which are within the exclusive province of the States."⁹

Judge Story has been cited as a "loose constructionist." But he says, "The power to regulate manufactures is no more confided to Congress than the power to interfere with the systems of education."¹⁰ Madison, speaking in Congress on the Cod-fishery Bounty Bill (Feb. 1792), pointed out some absurd consequences of over-loose construction: The Congress "may take care of religion into their hands; they may appoint teachers in every state, county and parish, and pay them out of their public Treasury; they may take into their own hands the education of children, establishing in like manner schools throughout the Union."

Precedent in stretching the meaning of general welfare does not make a continued stretching right. Persistent wrong does not make right. It will never conform to the mind of the constitutional framers, who were education-minded men and yet omitted mention of education in the final document; who rejected the proposal of founding by the Constitution even a university for *adult* minds. The *child's* mind was too sacred for politics.

All this refers to educational *control*, interference in some way with states' rights in education, and ultimately a curtailing of parents' rights. Taking care to avoid interference, the federal government keeps within its rights by *suggesting and encouraging* educational progress; by exercising, as the present Bureau of Education does, an advisory, enlightening, edifying influence, prodding on to improvement, to higher ideals, the local governments, giving guidance to local self-activity.

⁹ Gibbons v. Ogden (9 Wheaton, 198-199).
¹⁰ Par. 1079, 1851 ed., v. II, p. 28.

The second cause of friction is the practical side of the issue. It uncovers the answer to our third question, What practical effects would flow from federal control?

To the knowing American a few touch-sentences will unfold the practical danger of having official Washington dabble with the minds of children:

A cabinet officer is not independent of politics. School curricula and methods are based on philosophies of life, and a cabinet officer's philosophy may clash with the parent's conscience. Think of sex education. Power conceded even for trial is difficult to recall. Congress is not fair to the people if it spends their money, gives it to individual states, without dictating how it shall be spent—consequently, federal meddling in child training. Congressional billion-dollar business can not estimate the value of a workingman's sweat-earned dollar. An educational mold cast by any one body, however efficient, will not meet the quite diverse local needs. New York, for instance, should have no claim on, nor obligation to pay for, the training of Nevada's children. Officialdom is infected with a hankering for power and control. Over-organization will tend to mechanize what is essentially a spiritual process. A small and innocent-looking concession of state and parental rights to the federal government will be but an opening wedge, a seed containing a tree.

We are done with this skeletal X-ray. It is seen that education is vivified by the parent and extended, farmed out, to society only inasmuch as it becomes necessary. Let the spirit of education control the body, the state; not the body dominate the spirit.

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CHRIST AND CHRISTIANS

JOHN M. NUGENT, O.P.



HE history of mankind from the fall of Adam to the Incarnation is the history of the gradual extinction of the light which was given to the world by the primitive revelation. Christ came to restore this light, to reawaken in the minds of men the truths of the spiritual character, immortality and eternal destiny of the soul. More than this, He added to the old revelation the light of new teaching. The ultimate end of Christ's mission on earth was to lead men back to God. In order to do this He had first to teach them the Truth by which this end was to be accomplished. St. Matthew has constructed a lasting monument to the teaching of Christ, in his account of the Sermon on the Mount. The doctrine which Christ here lays down embraces, almost in their entirety, the duties of man towards God and towards his neighbor. To help men fulfill this twofold obligation, He spoke to them of the Fatherhood of God. He told them of the nature and glories of the Kingdom of Heaven, and promised it as the eternal reward of His faithful followers.

The true teacher is also a model. He not only proposes doctrines, but also leads his followers in living them. The Divine Teacher became man, that by His example He might the better impress His doctrines upon the minds and hearts of men. Christians of all ages merit their title when they model their lives upon the life of Him, Who is "the way, the truth and the life." The example of Christ is in a manner identified with His teaching. Consequently it is impossible to follow His teaching without a knowledge both of the reason *why* He lived on earth and of *how* His life was spent.

The sublime teaching of Christ would have had little appeal to men had not the Teacher lived His life in perfect conformity to it and in a manner best adapted to man's acceptance of it. When Christ chose to live among men in poverty and obedience, it was because, seeing these two virtues in their Teacher, men

could not fail to understand the real source of His teaching and its entire identification with Truth. Poverty and Obedience were assumed by Christ that He might teach the better, and were endured until His personal work on earth was finished that His example might be perfect.

It is manifest that poverty considered in itself and apart from the motive of its acceptance, can be nothing but a handicap and can no more confer spiritual than temporal benefits on anyone. The poverty of Christ was spiritually benificent to mankind because in Him it was a sacrifice which He accepted for just that purpose. By it, Christ stored up in Himself untold merit and it is from the treasure house of His meritorious actions that the faithful of all times have drawn and must draw their spiritual strength. Under this aspect however, this virtue was but one of the many which Christ used to gain merit for mankind. Moreover, by a life of poverty, Christ taught men how they might gain for themselves the merits which His entire mission on earth offered to them. Consequently, if we consider it as it affected the human beings with whom He came in contact it attains an added importance. By depriving Himself of earthly wealth, He was able to extend His teaching to all classes. The poor could approach Him as readily as the rich. He offered riches to all, but they were of a nature absolutely foreign to the standards of the world. All might partake of them on the simple condition of becoming poor in spirit.

Finally, by living a life of poverty on earth, Christ clearly proved His Divinity. This man who claimed to be God, who commanded all men to adore, love and serve him as God, lived a life of poverty,—“the foxes have holes and the birds of the air nests; but the Son of Man hath not where to lay his head.” The poverty which he suffered was entirely voluntary. When the multitude sought to make him King he fled into the desert. Nevertheless the teaching of this man supplants the Jewish Religion and it demolishes paganism, idolatry and infidelity in all ages. Certainly a man who could accomplish such a marvelous transformation of thought not only in his own time but also in all succeeding ages, and yet who himself experienced the most abject poverty, must have been more than a man. He could be none other than, “the Christ, the Son of the Living God.”

Equally as important as Poverty for the success of His mission was the Obedience of Christ. This virtue in Christ might be considered under many aspects. He was obedient to

His Father, to His earthly parents, to the Law of the Jews and finally to the Roman Law. Here, it may be sufficient to examine His obedience to that law which most intimately affected those among whom He lived and which consequently should have been most significant to them, i.e., to the Mosaic Law of the Jews. As with all His virtues, this obedience of Christ was first of all an example. This example was twofold and yet singular. To the Jews of His time it exemplified a perfect observance of the Old Law, to Christians it is the model for their submission to Ecclesiastical Authority, while to both Jew and Christian it is their inspiration when they accept the Divine Will as revealed through the representatives of God upon earth.

Though Christ observed the Mosaic Law in order to give men an example, this was not the sole purpose of His obedience. He was obedient to the Old Law that He might deliver men from its servitude. He could have accomplished this without first being obedient to the Mosaic Precepts, principally because He was not subject to them. But, by assuming in Himself the obligation of all mankind, He fulfilled their debt to the Old Covenant. Thus they were made free to forsake the Old Law of bondage for His New Law of Love.

If Christ came upon earth to teach men the truth by which they are saved, He certainly intended that they not only accept this truth but also that they lead lives which would show forth to their fellowmen the marvelous effects of much a sublime doctrine. The fundamental reason for man's living in society is because it is instinctive to him. Following this natural inclination, his companionship with others will be of benefit to himself. But it requires something more than following mere natural inclination in order that a man contribute his share to the commonweal. The part which some play in the drama of community life is greater than that intrusted to others. But the part which anyone plays is ennobled and made perfect if performed in the light which Christ has shed. On the other hand seemingly great works no matter what their nature, fail miserably when they are not guided and inspired by the principles of Christ. They may contribute to personal gain and even confer transitory physical and intellectual gifts on others, but ultimately they will degrade the souls of their sponsors and leave a blight upon the spiritual lives of their fellowmen.

No man can begin to conform his own life to Christ's before he accepts the means which his exemplar used. This was the

intention Christ had in selecting the means which He did. This is why Christian Teachers have always recommended as essential to the spiritual life, a spirit of poverty and of obedience. Christ does not expect that all men deprive themselves of earthly wealth, but His Law does require that they be detached from it. Without this poverty of spirit it is impossible for the Christian to turn his attention to the true purpose of his life, viz., love of God and of neighbor. Possessing this virtue he easily recognizes that all benefits are from God and learns to place his reliance upon Divine Providence. At the same time he will measure the qualities of his neighbor not by material but by spiritual standards.

No virtue of Christ is more difficult of imitation and none is more typical of the true Christian, than the virtue of obedience. There is no form of obedience, save that which belongs to God, more Christ-like than obedience to Ecclesiastical Authority. This authority can claim obedience because it is the representative of God upon earth. Because it represents revealed truth it must be One, and because it is One all men are bound to seek it out and obey it. This is the nature of the authority which true Christians obey because they know that in doing so they are fulfilling the Will of God. Just as all law draws its sanction from the Divine Will, so also all obedience to law must be inspired by a reverence for the Divine Law. A law expresses the will of the legislator; it is not always in complete conformity with the will of the subject. This fact however, does not liberate the subject from observance. He is still obliged to fulfill it in accordance with the Divine Will.

The flourishing condition of the Catholic Church to-day bears witness to two facts, namely, that the life of Christ is the example of the true spiritual life and that this example has been accepted. When Christ came into the world, Greek Culture was rancid at the core, while the Roman Eagle, spreading its wings in a most triumphal flight, little dreamed that its very self-sufficiency would be the cause of its fall. The reason is not far to seek. Both societies were failing because both forgot to give tribute to the God who made them possible. They burned incense before all the creatures of God and before all the works of man, but never before the One True God of all. Judaism could not counteract their inevitable destruction, because it too was becoming dry and sterile. The world could only be saved by Christ, and Christian Catholic Society was His solution then, as

it is now, and as it must remain. Others have been tried, might be tried again; but no other will endure, because no other has its sanction in the life of Christ. The Catholic Church has its sanction in the life of Christ, from whose poverty it draws its life-giving power. It was this virtue which enabled the Apostles to overcome the opulence and vice of Rome. The perseverance of this virtue is at once the proof from the past and the prophecy for the future, that this is the Church with which Christ has promised to remain, "—even to the consummation of the world."

Finally, the Catholic Church is united and made One with its founder by that Founder's spirit of obedience which pervades it. Following the example of Christ it has ever pointed the way to a greater respect for authority and obedience to law among men, be that law and that authority Divine, Ecclesiastical or Civil. Thus the life of Christ continues and must continue in the society which His Church represents and directs, because He has promised this as the inheritance of mankind. This then is the legacy of Christ to the world. A Church which can never be equalled and which can be but poorly imitated; a Church imbued with His spirit of poverty and self-sacrifice; a Church refreshed with the wholesome breath of obedience; a Church which leads men to salvation. In a word, a Church of freemen.

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FREDERIC OZANAM, FRIEND OF LACORDAIRE

GERARD M. CONWAY, O.P.



HE revival of Catholicism in France in the nineteenth century grew out of the dreams of a few enthusiasts. They were endowed with insight, acumen and courage, and assisted by God. From among the champions of Christianity, two colleagues made a profound impression upon their own age and their works were destined to go on after they had left the scene of action. One, Frederic Ozanam, was to take his place as a professor at the Sorbonne and was destined to be the founder of the Society of Saint Vincent de Paul. Henri Lacordaire, the other, was to become the "white robed lyrist of Notre Dame" and the restorer of the Dominican Order in France. They were akin in so many of their experiences, were one in so many of their convictions that their first meeting was the beginning of a life-long friendship, during which they were ever to regard each other as brothers-in-arms. Ozanam with his neophyte lay Vincentians was to rally round the pulpit of Notre Dame, and Lacordaire was to encourage and defend that youthful militia intent upon the Apostolate of Charity.

Early in life it was given to both of them to learn to prize the Catholic faith as their greatest boon. But they were educated to this appreciation in a bitter school. The scepticism of the age swept over their souls to victimize and confound them. Lacordaire later regarded his youthful fall into the abyss of unbelief as something permitted by God in order that he might come to a better understanding of divine truth. As he was emerging from that dark night, he realized that a little philosophy drew him away from religion, but that a great deal of it brought him back again. Ozanam, shaken in his faith, made every effort to repulse the doubts that taunted him. In desperation he was clinging to the sacred dogmas, when the Abbé Noirot appeared and brought light into the troubled mind of the youth. Frederic, now so fully reassured, vowed to consecrate his life to the service of truth.

As they came out into the light, now strong in faith, they saw clearly that in the Church was to be found the solution of the problems that vexed society. This thought filled their minds. Lacordaire, who had reached Catholic belief through social belief, was convinced of the social superiority of the Catholic religion over every other. Society could be brought to its perfection only through that religion which adapted itself to man with all his weaknesses and to the social order in all its conditions. It was the dream of Ozanam to have a few friends rally round him in order that they might create a work together, and in a practical constructive way bring the therapy of religion to bear upon the social ills of the day. He would see Catholicism placing itself at the head of the age to lead it on to civilization and to happiness.

The thought of the social mission of the Catholic Church so filled their minds and gripped their souls that they were impelled to action almost immediately. We see Henri Lacordaire going straightway to begin his studies for the priesthood. After three and a half years spent at Saint Sulpice, he was ordained in September, 1827. It was not long after this that he expressed his intention of becoming a religious, but this intention was not carried out until some twelve years later. He accepted the chaplaincy of a Visitation convent, where he welcomed the opportunity for study and reflection which this assignment afforded him. But soon he was to come out of that seclusion, for in 1830, he was invited to become a collaborator in the newspaper, *l'Avenir*. In this work he was associated with the Abbé de Lamennais and Count Charles de Montalembert.

Meanwhile, Ozanam strongly imbued with the idea that a special mission was to be confided to him, came to Paris in pursuance of his father's desire and took up the study of law. He urged his fellow students to prepare with him for the accomplishment of a great work—the defense of Catholic truth. Their novitiate was the lecture hall, the scene of the first defenses. Every time a rationalist professor raised his voice against revelation, the Catholic students rose to answer him. Frederic himself was as active as any in addressing objections. In this way, they were successful in showing the compatibility of Catholicism and common sense, and in making clear that one could be a lover of liberty and religion at the same time.

Ozanam's zealous concern "for all that he held dear in the world, faith, country, charity, the future of Christianity and

Truth," resulted in his first meeting with Lacordaire, which occurred at this time. He came, as Lacordaire later testified, "because he was a Christian and I was a priest." Frederic, new to Paris, found himself in a void, not realizing that God had sent him to fill that void. The occasion was preparing when he would find an esplanade for his zeal. He was soon to become the advance guard of that little band that was to give to France and to the world, a practical apologetic of the Catholic religion. Notable is the fact that this army was to be among other things the force raising out of his dejection the Preacher of Notre Dame by crowding around his pulpit.

The Apostolate of Charity had its inception in those meetings of Catholic students in Paris, that were patronized and encouraged by M. Bailly, the editor of the *Tribune Catholique*. The meetings were largely given over to debates, in which Frederic took a prominent part but of which he soon wearied. The Catholic youths already recognized him as their leader. He was accordingly influential in getting a few of his friends to abandon the conference hall and carry on their discussions at the different houses of the members. He wanted them to spend their energies in carrying out a more practical, a more urgent program. He would give answer to the challenge of the Saint-Simonians, the most rabid of those attacking the Church at the time. He had already made issue with their theories in his pamphlet, "Reflections on the Doctrine of Saint-Simon." Their taunt, "Show us your works!" annoyed him, and he was intent on answering them in terms of action. He suggested at one of the meetings that the little group occupy themselves, not with discussion, but with good works. "The suggestion," writes his biographer, "had in reality dropped unawares the seed of the future Society of Saint Vincent de Paul."¹ His companions hesitatingly took up the idea, and conveyed it to M. Bailly. The editor immediately became enthusiastic about the project and promised his aid. At the first meeting held in May, 1833, they made M. Bailly their president and determined that their work should be among the poor. This work of charity, as Ozanam declared some twenty years later at Florence, was motivated not merely by a sense of pity, but also by a zeal to prove by means of deeds the Christian faith. Sister Rosalie to whom the youths were sent by M. Bailly, welcomed them, advised them and furnished them with a list of needy families. So began the activity

¹ Kathleen O'Meara. *Frederic Ozanam*. New York. 1878. p. 60.

of the Society, taking Saint Vincent de Paul for its patron, which so soon reached out to other cities of France, and not long after to other lands.

This same year saw Lacordaire coming out of that short-lived seclusion at the Visitation convent, to which he had returned after experiencing those vicissitudes that attached to his work on *l'Avenir*, the subsequent cessation of that paper, and his rupture with the unfortunate M. de Lamennais. The Abbé Buquet, prefect of studies at the College Stanislaus, invited him to come and address the students. It is curious that among his auditors was Frederic Ozanam, who at the very time was seeking a man whose ideas sympathized with the aspirations and struggles of the young men of the time. On hearing Lacordaire, he became elated. He issued from the College Chapel, happy that he had found the man of his searching. He had known Lacordaire as a priest. He now knew him as "the man we want to confound Jouffroy and his school." He would extend the influence of this man of the hour! He would see him in the pulpit of Notre Dame preaching not a sermon but a series of Conferences. He drew up a petition, stressing "the need of a chair of preaching which should engage in hand to hand conflict with the adversaries of Christianity."² Petition in hand, off he went with two companions to see the Archbishop. This first interview was followed by another, out of which came a series of sermons, disappointing, however, to the youths, who asking for the "bread of Lacordaire" were given the "stone of Monsignor Frayssinous."³ Thanks to the Abbé Liatard, their disappointment soon ended. Archbishop de Quelen, won over to their side, found himself saying to Lacordaire: "I have a notion of confiding to you the pulpit of Notre Dame; would you accept it?"

The Conferences of Notre Dame began in the Lent of 1833. The vast audience of six thousand men, crowded into the nave of that mighty Cathedral, riveted its attention on the orator, whose avowed purpose was "to prepare souls for faith." "Standing there, with his eye fixed on the Spouse of Christ, in all her dazzling splendor," wrote Père Chocarne, "his voice rose and fell like a chant. . . . His hearers were breathless as they listened, they remained like men intoxicated and carried out of

² Monsignor Banard. *Ozanam in His Correspondence*. New York.
³ *Ibid.* p. 51.

themselves. It was indeed a splendid victory."⁴ For Ozanam this triumph was a cause of great rejoicing. His presence there with his fellow students, in turn brought joy and new courage to the preacher. "Looking back on those glorious days when the young ranks of St. Vincent de Paul closed, like the advance guard of a victorious army, round the pulpit of Notre Dame, Lacordaire once exclaimed, with emotion, 'Ah! Ozanam is an ancestor!'"⁵ The Conferences continued for two years, when they were interrupted not to be resumed until 1843, when Lacordaire reappeared in the pulpit in the white habit of a Dominican. In the interval he spent his energies in the task for which he is held in grateful remembrance in our day.

The mutual affection existing between Ozanam and Lacordaire is well demonstrated by the gestures of courtesy and the exchange of confidence that marked these years. Frederic completed his legal studies, passed the examination for the Doctorate in Law and began his duties as a barrister. None of these activities seems to have lessened the ardor with which he continued his work among the poor and in further organizing the Conferences of the Society, now grown to magnificent proportions. Nor did it keep him from revolving in his mind the long agitating question of his vocation. He watched, with sympathetic enthusiasm, the efforts being made by Lacordaire to restore the Friar Preachers in France. Lacordaire published a memoir on the Dominican Order and succeeded in getting several young men to join with him. He had hopes of seeing Frederic allied with him in this very project. In early 1839, taking his two companions, he set out for Rome, to enter the Order. On the way, they were received at Lyons by Ozanam, who had assembled the Conferences of Saint Vincent de Paul to listen to an address by the distinguished preacher. Lacordaire in striking fashion explained to them his purpose in bringing the Friars back to France, and expressed in no uncertain terms his affectionate regard for the members of their Society. In response to a letter from Rome wherein his friend told of his reception into the Order, Ozanam wrote asking for prayers for guidance in choosing his vocation, and requested information about the Order. If God wanted him in religion, there was no army in which he would more gladly serve than that of the Friar Preachers. Lac-

⁴ Pere Chocarne, O.P. *The Inner Life of the V. Rev. Pere Lacordaire, O.P.* Translated by Augusta T. Drane. London, 1923. Pp. 153-154.

⁵ Kathleen O'Meara. (*op. cit.*) p. 97.

ordaire wrote back embracing him cordially with the great desire "to call you one day, my brother and my father." But Ozanam felt no definite attraction to the religious life and in time followed the counsel of the Abbe Noirot who when questioned by Frederic had always advised him to marry.

When he was awarded the Chair of Foreign Literature at the Sorbonne in 1840, Ozanam looked upon it as a vocation, the manifestation of God's design. It was to be his mission. Admirably fitted for his position, by his knowledge of all the languages of Europe and by his stirring eloquence, he ever sought to make his lectures the "vehicle of Christian philosophy" and from his rostrum, to fulfill his vow to serve truth.

While Ozanam was championing Christian principles before the students who flocked to his lectures at the Sorbonne, Lacordaire returned from Italy to labor with maturer genius and renewed energy for the realization of his ambitions. He became busily engaged in making the foundation of the Order he was restoring in France. Soon he appeared in the pulpit of Notre Dame, where his Conferences enjoyed a greater popularity and exerted a greater influence than ever. Both Ozanam and Lacordaire were carried beyond the confines of their particular fields by their zeal to emphasize the Catholic position, and demonstrate the need of invoking Christian principles in the field of science, and in the clash of issues and expedients in the social, economic and political realm. Ozanam going out from the Sorbonne and Lacordaire going out from Notre Dame, found in the *Cercle Catholique*, a common medium for the extension of the message that clamored for utterance. The *Cercle Catholique* was founded as a center for the Catholic students in Paris. The literary conference was presided over by Ozanam. Lectures were given by notables of the day. Both Ozanam and Lacordaire frequently lectured to the students, among whom fortunately a strong intellectual stimulus for the better was manifestly percolating.

The convergence of the talents of Ozanam and Lacordaire which had always presaged monumental achievement had its climax in 1848 in that journalistic phenomenon, the *Ere Nouvelle*. In the field of writing, Ozanam had become distinguished. During the years of his Sorbonne professorship, he made several trips to different parts of Europe in the interests of his course. Although, invariably, he allotted a generous portion of his time during these tours, to organizing conferences of Saint Vincent

de Paul, he was able upon his return to write a book upon the subject he had been studying during the journey. As a result, his works fill eight octavo volumes. His pen was never idle for when he was not writing books he was contributing to *L'Univers* or the *Correspondant*. He attached great value to the service of the press in the defense and propagation of Catholic thought. So we can understand his design when to stay the "flood of revolutionary socialism" that threatened in early 1848, he turned to the idea of a paper that would reconcile Catholics with the Republic, and thereby seek from the Republic those remedies that economic conditions made so imperative. He would have the Catholic voice heard above the din, for he "perhaps more clearly than any other man of his generation," as a modern authority says, "perceived the opportunity for the Catholic Church to become the protectress of the common people in both economic and political life."⁶ He would enlist the genius and prestige of Lacordaire. So with Maret he approached the Dominican and asked him to join with them in launching the *Ere Nouvelle*. It took a little urging. The idea of returning to journalism was repugnant to the white-robed friar, and he did not fully share their exuberant enthusiasm for the republic. But he saw the need of bringing "to the help of society, now shaken to its very foundations, whatever light and strength each one had at his command."⁷ March 1, 1848, the Prospectus appeared, wherein the editors looked to the republic to employ its power in alleviating the sufferings of the people. During its brilliant, meteoric existence it became one of the most popular and widely circulated journals. This triumphant climax was the last of the great works in the accomplishment of which Père Lacordaire was a brother-in-arms with Frederic Ozanam, whose life of devotion and service to the Catholic cause was "one continual apostolate of a priest exercised by a layman."⁸

⁶ Parker T. Moon. *The Labor Problem and the Social Catholic Movement in France*. New York, 1921, p. 35.

⁷ Père Chocarne, O.P. (*op. cit.*) p. 416.

⁸ Reuben Parsons, D.D. *Studies in Church History*. New York, 1898. Vol. V. page 303.

INDULGENCES

RICHARD M. BYRNES, O.P.



DOCTRINE of the Catholic Church often greatly misunderstood both by non-Catholics and Catholics is that of Indulgences. As a result of these misunderstandings many erroneous opinions have been set forth on the matter, resulting in countless attacks being made upon the Church by her adversaries.

The word indulgence, from the Latin *indulgere*, originally meant complaisance, mercy or favor. Later in post-classical Latin it came to mean the remission of debts or punishments, while in Scripture and Roman Law the term was generally used to designate the release from captivity or punishment. In early ecclesiastical usage the word had almost as many meanings as it had in profane use. Gradually, however, its meaning came to be restricted, so that in the twelfth century we find an indulgence meaning the remission of the temporal punishment due to sin. This same meaning is preserved in the New Code of Canon Law where we find an indulgence defined as "the remission before God of the penalty due to *sin already forgiven*, which the ecclesiastical authority grants out of the treasury of the Church, to the living by way of absolution, to the dead by way of suffrage."¹ From this authentic definition of the Supreme Legislator of the Church, it is apparent that an indulgence is not a license to commit sin nor a pardon for future sins. Neither is it the remission of the eternal punishment due to sin.

In the commission of every sin a two-fold wound is inflicted upon the soul, first, the stain of guilt, *reatus culpeae*, which consists in turning away from God and the turning towards creatures. If this turning away from God and turning towards creatures is complete, the bond of charity existing between God and the soul is broken, the soul loses sanctifying grace and incurs spiritual death. Such is mortal sin. On the other hand, if our aversion from God is not complete, the soul does not incur this

¹ *Codex Juris Canonici*, Can. 911.

spiritual death. In addition to the guilt of sin, there is also a debt of punishment, *reatus poenae*. Saint Thomas teaches that because mortal sin consists primarily in the aversion from God and secondarily in the conversion to creatures, and is, therefore, a complete rebellion against the Creator, it deserves eternal punishment. But venial sin, being only a partial aversion from God, deserves only a temporary punishment since the soul still remains in the state of sanctifying grace.²

It has always been the teaching of the Church that mortal sins committed after the reception of Baptism may be forgiven only by the Sacrament of Penance, or if this is impossible by an act of perfect contrition with the intention of confessing as soon as possible. Although by this act mortal sin together with the aversion from God and the eternal punishment are remitted, nevertheless, there is still due a debt of temporal punishment, since the conversion to creatures still remains.

Such however, is not the case in the matter of venial sins. The Council of Trent³ teaches "by these sins we are not excluded from the grace of God, although they may rightly and profitably, and without presumption be declared in confession, yet they may be omitted without guilt, and be expiated by other remedies." The most common of these remedies are the reception of the Holy Eucharist, acts of contrition and the use of the sacramentals.

Since as we have seen, an indulgence is not the remission of sin, the question might be asked how certain formulae of earlier days are to be understood where indulgences are granted *a culpa et poena*, i.e. from guilt and punishment. Certain theologians have taught that this phrase *a culpa et poena* is to be understood in the following manner: the indulgence presupposing the reception of the Sacrament of Penance on the part of the penitent who is thus freed from the guilt of sin, now releases him from the temporal punishment due to sin.⁴ It is the accepted opinion of most theologians that this form signifies nothing else than the remission of the temporal punishment due to sin, for the eternal punishment due to sin is always forgiven with the guilt of sin. That this form of granting indulgences did not meet with the approval of the Church is evident from the fact that the Council

² St. Thomas, *Summa Theologica*, IIIa q. 86 a. 4.

³ Sess. XIV, Ch. 5.

⁴ W. H. Kent, *Catholic Encyclopedia*, (New York, 1913), p. 783.

of Constance in 1417 revoked all indulgences in which this formula occurred.

That the Church has the power of granting indulgences is a matter of faith since this declaration was made by the Council of Trent⁵ in the following words: "Since the power of granting indulgences has been given to the Church by Christ, and since the Church from the earliest times has made use of this divinely given power, the holy synod teaches and ordains that the use of indulgences, as most salutary to Christians and as approved by the authority of the councils, shall be retained in the Church, and it further pronounces anathema against those who either declare that indulgences are useless or deny that the Church has the power to grant them." Likewise this prerogative of the Church may be proved from the words of Holy Scripture,⁶ "And whatsoever thou shalt loose on earth, it shall be loosed also in heaven." As a consequence of Our Lord's words this power of loosing is not restricted to sins, but extends to any bond which is able to prevent man from attaining his ultimate end. Moreover this power of remitting sins which is in the Church involves the power of conceding indulgences, since a power of this kind ought to be able to remit also the punishment remaining after the guilt has been wiped away.

In order that the Church have this power of granting indulgences two things are necessary and suffice, namely, that the Church have a spiritual treasury from which satisfactions for temporal punishments due to sins may be drawn; secondly, that there be for the faithful the possibility of satisfying for this temporal punishment. In the Bull *Unigenitus* published by Pope Clement VI,⁷ His Holiness has defined that such a treasury exists in the following words, "Christ shed of His blood not merely a drop, though this would have sufficed, but a copious torrent, thereby laying up an infinite treasury for mankind." In addition there are the works of the Blessed Virgin who was without sin and consequently was not bound by any debt of temporal punishment. To these may be added the sufferings and penances of the saints and martyrs which were far greater than the temporal punishments they incurred. The second condition required that the Church have this power of conceding indulgences is found in the Communion of Saints. By this union, all of the faithful

⁵ Sess. XXV. Ch. 21.

⁶ Matt. xviii, 18.

⁷ Pope Clement VI, *Unigenitus Dei Filius*, Jan. 25, 1343. (Densiger, 550.)

are so intimately joined under one head, Christ, as in a body, that all the good works of the just become as it were the property of each one and accrue to the profit of each.

According to the teaching of the Church, the source of indulgences is this spiritual treasury in which are contained all the merits of Christ, the Blessed Mother and the Saints. The custody of this treasury is given over to the Church which acts as the administrator in dispensing these spiritual riches to the faithful. This power She has exercised even in the earliest times as is evident from the words of St. Paul in writing to the Corinthians,⁸ "And to whom you have pardoned anything, I also: for, what I have pardoned, if I have pardoned anything, for your sakes have I done it in the person of Christ." It is true that the form of indulgences as they exist in the Church today differ from the form in earlier days. These differences however, are merely accidental and in no way effect the essentials which have always remained unchanged.

Although all indulgences are essentially the same, by reason of the effect produced in the soul of the recipient they are divided into plenary and partial. The first as its name signifies remits the entire temporal punishment due to sin. "Unless it has been expressly stated to the contrary a plenary indulgence may be gained only once in the same day, although the same work may be performed many times."⁹ There are, however, some notable exceptions to this law in the *toties quoties* indulgences granted to all the faithful who visit a Franciscan Church on the Feast of Portiuncula,¹⁰ to all who recite one third part of the Rosary in the presence of the Blessed Sacrament,¹¹ the indulgence granted to all the faithful who visit a Church of the Rosary Confraternity from noon on the Saturday preceding the feast of Rosary Sunday to midnight of the feast itself,¹² and the indulgence granted to all who visit any Church from noon on the Feast of All Saints Day to midnight of the Feast of All Souls.¹³ The first three of these indulgences are applicable to both the living and the dead, while the last may be applied only to the souls in Purgatory. On the other hand, a partial indulgence is one which remits only a portion of the temporal punish-

⁸ II Cor. ii, 10.

⁹ C. I. C., Can. 928.

¹⁰ S. C. Indulgences, August 17, 1892.

¹¹ Cong. S. O., (Sectio De Indulgentiis) Sept. 4, 1927.

¹² S. C. Indulgences, July 7, 1885.

¹³ Cong. S. O., (Sectio De Indulgentiis) June 25, 1914.

ment due to sin. It may be partial either by reason of the manner granted, e.g. an indulgence of seven years, or because of the defect of disposition on the part of the recipient. A partial indulgence of this latter sort is one which is converted from a plenary into a partial, because the subject, on account of his imperfect disposition is unable to gain it as a plenary indulgence. As a matter of fact, the gaining of a plenary indulgence is very difficult, since, according to the common teaching of theologians, a prerequisite is that the subject be free from all sin and affection to even the slightest venial sin. The entire effect of the indulgence would not be lost, because, it is explicitly stated in the Code, "a plenary indulgence is understood as granted in such a way, that if anyone is not able to gain it fully, nevertheless, one may gain it partially according to the disposition one has."¹⁴

By reason of its duration an indulgence may be either perpetual or temporal. Perpetual are those which are conceded without limit of time in perpetuity or until their revocation. Temporary are those which have been given for a determined period, e.g. for three years, and this time having elapsed, the indulgence ceases. By reason of the manner of gaining them, an indulgence may be local, personal or real. Local indulgences are those which are affixed to a determined place or thing in a determined place, e.g. to a church, altar, or a statue permanently located in a church. Real indulgences are those annexed to some movable thing, e.g. to rosaries, medals and the like. Indulgences of this sort differ from local indulgences in this that they are attached to some movable thing, whereas, local are attached to some immovable thing. Thirdly, personal indulgences are those conceded to certain individuals or moral persons without any determination as to place.

Lastly, indulgences may be either general or particular, according as they are granted to all the faithful or are limited to certain classes of persons. Likewise they may be divided into those which are applicable to the living, to the dead and to both the living and the dead. Indulgences granted to the living are granted *per modum absolutionis*. Every living member of the church is subject to its jurisdiction. Consequently when the Church grants an indulgence to one of the faithful, it exercises that power given to it by Christ. Hence, it is certain that the full affect of an indulgence is produced, provided all the requisite

¹⁴ C. I. C. Can. 926.

conditions are fulfilled. It is not to be presumed because of this that the Church allows the penitent to disavow the debt he owes to Almighty God. Rather, as St. Thomas says, "He who gains an indulgence is not thereby released outright from what he owes as a penalty, but is provided with the means of paying it."¹⁵ When the Church grants an indulgence applicable to the souls in Purgatory, She does so *per modum suffragii*, i.e. She offers to God a portion of this spiritual treasury entrusted to Her care, and asks Him to apply it to this or that particular soul, and thereby shorten its punishment in Purgatory. It should be noted here that all indulgences contained in the Raccolta are, by a decree of the Sacred Congregation of Indulgences, September 30, 1852, applicable to the souls in Purgatory. Moreover, according to Canon 930 of the Code, all indulgences granted by the Roman Pontiffs may be applied to the faithful departed.

The power of granting indulgences resides principally in the Pope, because as St. Thomas tells us, "the power of granting indulgences is given to him who presides over the Church."¹⁶ This teaching of the Angelic Doctor has been embodied in the Code¹⁷ where it is stated: "Besides the Roman Pontiff to whom the distribution of the entire spiritual treasury of the Church has been entrusted by Christ, the Lord, those only are able to grant indulgence to whom it has been expressly conceded by law." Those enumerated in the law as having this power are Cardinals¹⁸ who have the faculty of granting an indulgence of two hundred days *toties quoties* to persons in places or institutes under their jurisdiction. Should this indulgence be granted outside of their jurisdiction it may be gained only by those present. Metropolitans¹⁹ may grant an indulgence of one hundred days in their own and in the dioceses of their suffragans. Residential Bishops²⁰ and Vicars and Prefects Apostolic²¹ even though these latter lack the episcopal character are empowered by law to grant an indulgence of fifty days within the confines of their respective territories. In order to prevent abuses which might arise, the Code²² further states that inferiors of the Roman Pon-

¹⁵ St. Thomas, *Suppl. Q. 25*, a. 1 ad 2um.

¹⁶ St. Thomas, *Quodlibetales*, 2, a. 16.

¹⁷ C. I. C. Can. 912.

¹⁸ C. I. C. Can. 234 § 4, no. 24.

¹⁹ C. C. C. Can. 274 § 2.

²⁰ C. I. C. Can. 349 § 2, no. 2.

²¹ C. I. C. Can. 294 § 2.

²² C. I. C. Can. 913.

tiff are unable to grant to others the faculty of conceding indulgences they have received from the Holy See, without an express indult to that effect; they may not grant indulgences applicable to the souls in Purgatory; they can not grant additional indulgences to an object, an act of piety or a confraternity to which the Holy See or some one else has attached indulgences, unless new conditions are prescribed. Although the Pope as head of the Church is the grantor of these indulgences, it has been customary for him to delegate this power to one of the Congregations. During the course of time this delegation has been transferred to various congregations. Due to changes of recent years, the faculty of granting indulgences was entrusted by Pope Pius X to the Sacred Penitentiary, while it remains the duty of the Holy Office to decide all questions concerning the doctrine of indulgences. In order to prevent the spread of apocryphal indulgences the Code decrees²³ that all who have received concessions for all the faithful, are bound under pain of nullity of the favors received of sending an authentic copy to the Sacred Penitentiary.

Certain conditions have been laid down in the Code for the gaining of indulgences. Canon 925 No. 1 declares who are capable of gaining indulgences, while the second section of this same canon sets forth the necessary conditions for the actual gaining of them. Hence to be capable of gaining an indulgence for oneself one must be baptized, not excommunicated and in the state of grace for at least the last work prescribed and be a subject of the grantor. The second requirement of this section states that the person must be in the state of grace at the time the last work is performed. Thus, should a person fall into mortal sin while performing the necessary exercises, he would not lose the indulgences if before the exercises are completed, he again regained sanctifying grace either by Confession or making an act of perfect contrition. In connection with the last condition, it should be noted that unless stated otherwise, *peregrini, vagi* and those living in a territory may gain the indulgences granted for that territory, provided, these indulgences have not been restricted to a particular class of persons.²⁴

The second section of this canon treats of the requirements necessary for the actual gaining of indulgences. They are as follows; one must have at least a general intention, and the

²³ C. I. C. Can. 920.

²⁴ C. I. C. Can. 927.

stated works must be fulfilled in the time and manner prescribed. It seems sufficient that this intention be at least habitual. Any notable change or omission of the works invalidates the gaining of the indulgences. These works must, with the exception of giving alms, be performed personally, and should also be of supererogation, unless he who concedes the indulgence decrees otherwise.²⁵

Often times certain particular works are accustomed to be prescribed for the gaining of an indulgence. Briefly they are Confession, Communion, Prayers for the intention of the Pope and visits to some church. The confession may be made within the eight days preceding the feast or within the octave.²⁶ Communion may be received on the day before the feast or within the octave. For the intention of the Pope it is customary to recite five *Paters* and *Aves* for the fulfillment of this requirement. These prayers must be said orally however, as mental prayer does not suffice.

²⁵ *Raccolta*, P. VIII.

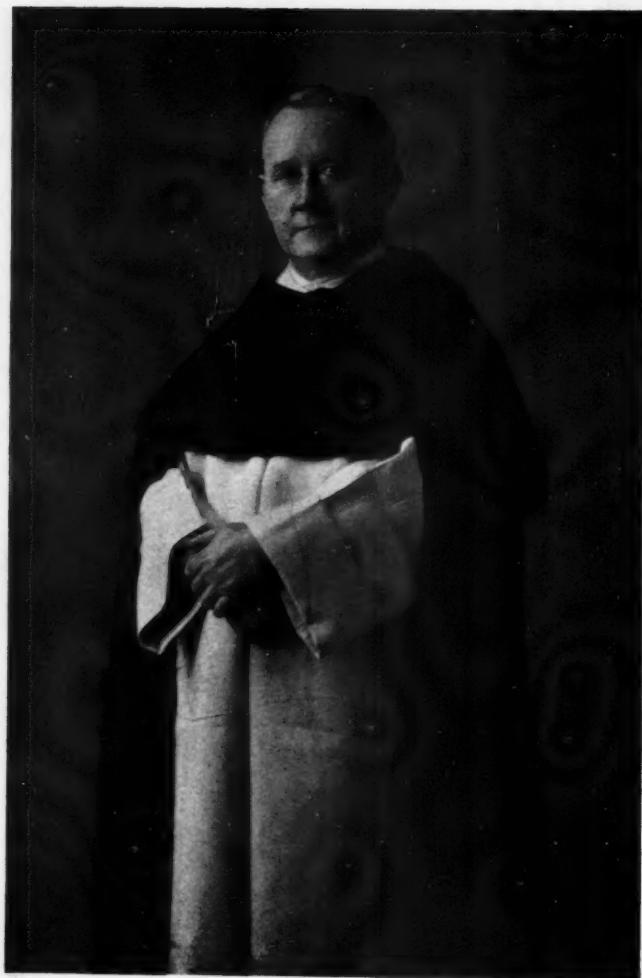
²⁶ C. I. C. Can. 931.

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VERY REV. D. J. KENNEDY, O.P.

DANIEL JOSEPH KENNEDY, O.P.

TIMOTHY M. SPARKS, O.P.

 N Friday evening, April 11th, the Very Reverend Daniel Joseph Kennedy died suddenly of heart trouble at the Dominican House of Studies, Washington, D. C. He had apparently been in good health for the past few years and on the day of his death had prepared a class lecture and had heard confessions in the House of Studies Chapel. Father Kennedy was sixty-eight years old. He had passed the fiftieth anniversary of his entrance into the Order and in 1934 would have celebrated his golden jubilee as a priest.

Daniel Kennedy was born January 12, 1862, at Lucas' Spring, Knox County, East Tennessee. He was the fifth of nine children. Four years later his parents moved to Knoxville that they might be nearer a Catholic church and school. There the future priest and friar began, at the age of five, his lifelong pursuit of study and received Confirmation and First Holy Communion. From his early teachers, the pastor and learned laymen, he received a solid foundation in Christian doctrine and in the ordinary branches of rudimentary education.

The youth, who had imbibed a strong desire for God's service from his years as an altar boy, decided to become a priest, a Dominican priest, and accordingly on November 1, 1876, went to St. Joseph's Priory, Somerset, Ohio, then the novitiate and house of studies of St. Joseph's Province. His decision to enter a religious order followed that of an elder sister, who a year before had joined the Dominican Sisters at Nashville, Tennessee, and who survives him. On November 9, 1877, he received the habit of the Order and took "Joseph" as his religious name. He made his profession November 10, 1878.

On his arrival at St. Joseph's, the postulant continued the study of the classics, together with subjects now taught in secondary schools. He shared with the other students, in the summer of 1877,

the privilege of having classes in oral English from Father C. H. McKenna, O.P. Among his professors, too, at that time was Father, then Brother, Francis Colbert. Immediately after his profession he began the study of philosophy and, in 1880, theology; and at the same time continued to attend classes in Greek. From Father J. A. Durkin, O.P., who was then teaching philosophy and theology at St. Joseph's, he acquired the habit of accuracy and thoroughness in the study of the sacred sciences, which always remained with him.

In 1881 the young theologian sailed with two other of his brethren for Louvain to continue his studies under such renowned professors as Fathers Lepidi and Dummermuth, O.P. On September 8, 1884, at the age of twenty-two, he was ordained to the priesthood at the Jesuit Church in Louvain. Another year of intense study followed and in July of 1885 he received the degree of Lector in Sacred Theology. In September of the same year he successfully defended a philosophical thesis before the General Chapter of the Order convoked at Louvain. His reward was a dispensation, *in antecessum*, from the *Examen ad gradus*. Shortly afterwards he departed for the United States.

Father Kennedy's first assignment after his return was to the House of Studies at Somerset, Ohio, where he began his career of training young men for the priesthood. Besides teaching he also occupied the position of novice master. Four years passed and then came a summons from the Master General of the Order for Father Kennedy to take over the chair of philosophy at the University of Fribourg, Switzerland. The university was established in 1889. To the Dominicans had been entrusted the school of theology to which was attached that of scholastic philosophy. Father Kennedy taught there from March 1890 to October 1891 when Father, now Cardinal, Frühwirth, the newly elected Master General, acceded after several days deliberation to the request of the Provincial of St. Joseph's province, the Very Rev. Aloysius Spencer, to permit Father Kennedy to return to his own province because of the dearth of lectors there.

On his return Father Kennedy was once more assigned to the double task of professor and novice master. He was elected prior of St. Joseph's in 1894 which position he retained until 1905. In 1895 he received the Order's baccalaureate degree in theology and in 1896, when the *studium* at Somerset was reestablished as a *collegium formale*, he was made its regent of studies. In 1898 he received the degree of Master in Sacred Theology, the highest which the Order confers.

In 1905 the convent of the Immaculate Conception was opened at Washington and the house of studies was transferred there from St. Joseph's in Somerset. Father Kennedy retained his position as regent and served as the prior of the new convent until 1908. He taught sacramental and dogmatic theology at the Catholic University of America from 1906 until 1923 when he resigned because of ill-health. A part of this time he was dean of the University's faculty of theology. He continued his regency of studies in the province until 1919. In 1922 he was elected prior of the House of Studies; ill-health however made his resignation necessary after several months. His health improved, he took up active work once more and spent the two years 1926-28 in giving missions and retreats. From 1928 until his death he was again on the teaching staff of the Washington House of Studies.

Father Kennedy's whole life was taken up with the training of young men destined for the priesthood. His heart was in his work and nothing gave him more pleasure than to have a part in sending out zealous and learned priests, priests well prepared to preach the word of God and to lead the faithful along the way of peace and salvation. His love of teaching also led him to occupy whatever spare moments he had in writing treatises on theology, many of which have been published. He had a great love of the Scriptures and was intensely interested in the liturgy. In him, too, were combined true evangelical wisdom and simplicity. The learned as well as the less wise were at home in his presence. His life was an exemplification of St. Paul's ideal priest: he was "all things to all men."

The funeral of Father Kennedy took place Tuesday, April 15th, at St. Dominic's Church, Washington. A Solemn High Mass of Requiem was celebrated by Rev. J. J. Kennedy, O.P., nephew of the deceased, assisted by Rev. W. J. O'Leary, O.P., as deacon, and Rev. F. D. McShane, O.P., as subdeacon. The eulogy was preached by Very Rev. E. G. Fitzgerald, O.P. Students from the House of Studies chanted the Mass and, together with the one hundred other Dominicans who were in attendance, participated in the ceremonies after the Mass in the Church and at the grave. Besides the faithful and the religious brethren of Father Kennedy, sixty members of the secular and religious clergy were present at the obsequies in the Church. The Rt. Rev. Thomas J. Shahan, D.D., rector emeritus of the Catholic University, the Rt. Rev. John M. McNamara, D.D., auxiliary bishop of Baltimore, and six Monsignori, among whom

were the Rt. Rev. James H. Ryan and the Rt. Rev. Edward A. Pace, rector and vice-rector, respectively, of the Catholic University, occupied places in the sanctuary. The final absolution was imparted by the Very Rev. Raymond Meagher, O.P., Provincial. The interment was in Mt. Olivet Cemetery, Washington.

DOMINICANA extends its sincere sympathy to the relatives and friends of Father Kennedy. May his soul and the souls of all the faithful departed rest in peace.



FRIARS' BOOKSHELF



One Lord—One Faith. By Vernon Johnson. Pp. 208. New York: Longmans Green and Company. \$2.00.

One God and Father of All. By Eric Milner-White, M.A. and Wilfred L. Knox, M.A. Pp. 158. London: A. R. Mowbray and Company. Milwaukee: Morehouse Publishing Company. \$1.00.

Vernon Johnson, known during his fruitful ministry as an Anglican religious as "Father Vernon," has, in the first of these two books, placed before us the mental and spiritual processes through which he became a Catholic. It is fundamentally neither a polemic nor an apology, merely a plain statement of why he left the Anglo-Catholic ministry. To the Catholic, its doctrinal part contains nothing new though the massive citations of texts will be most useful. He will however be astounded at the almost incredible ignorance of things Catholic in an Anglo-Catholic leader to which the author confesses and the writer feels that it would be a mistake to take his case as typical. The great value of *One Lord One Faith* is in its clear statement of the bases of Catholic Faith though it must be confessed that at times the author has omitted some of the steps of the argument. While we are glad that "Father Vernon" has written this account of the struggle of his soul towards the light, which cannot help but confirm Catholics in their faith and encourage others to examine the Church's claims, perhaps it would have been as well if there had been a longer interval between the conversion and the publication of its story, since, we fear, the nervous strain of the period of painful thought and decision are indicated by a certain lack of perfect coherence, though this is really a proof of its unadorned simplicity. But with the author's account of his trials and struggles to win through to the Truth no fault can be found. It is discreet, sympathetic and modest. He makes no bid for our sympathies but he, none the less, wins them.

The second book, advertised as "The Reply to Father Vernon," is frankly a disappointment and not worthy of the distinguished scholars whose names appear on its title page. It is a specious polemic, shot through with modernism, bad exegesis and worse history but it bears eloquent testimony to the value of the work it pro-

fesses to refute. The chapter headed "St. Teresa of Lisieux" is pitiable. It completely fails to refute the witness of sanctity to the claims of the Church. With its claims for the holiness of many Anglo-Catholics there can be little cavil on the part of this reviewer who has long admired such men as Bishop King and Weston, but it is notable that the authors carefully avoid any discussion of the question of miracles. Historically, the brochure is disingenuous; theologically, it is tainted by modernism. While it may partly offset the effect of "Father Vernon's" conversion, it will cause much pain to many Anglo-Catholics of the older school. If, as this reviewer cannot think, it is typical of the modern trend of the party, then the latter is further from Rome than it was not so many years ago.

A. M. T.

The Aims of Education and Other Essays. By Alfred North Whitehead, LL.D., Sc.D., F.R.S. Pp. vi-247. New York: The Macmillan Company. \$2.50.

"You may not divide the seamless coat of learning." A true education gives "an eye for the whole chess-board, for the bearing of one set of ideas on another." Foresight is necessary for the utility and enjoyment of an education. Distinct facts must not be piled into the head of a student like boards in a lumberyard. Facts learned can not be productive until they are assimilated, just as food in the body does not, until then, produce energy. Facts have been assimilated when they have engendered, and are firmly tagged to, principles. Five hundred years ago St. Thomas applied this same theory.

But how can this be employed successfully today? This business of a mere smattering of a dozen subjects, each subject, too broad to be fully taught in the allotted time, is the problem of educators. Dr. Whitehead suggests that the most necessary principles of each school-subject be determined, that they be very thoroughly taught. The student who has made a part of himself the basic principles of any science will apply them readily to further facts. On the other hand, any number of inert ideas are useless. His suggestion, he sees, would demand the scrapping of the present undesirable examination methods of matter-minded teachers.

"There is only one subject-matter for education, and that is Life in all its manifestations." He makes an appeal for art and for religion especially. "We can be content with no less than the old summary of educational ideal. . . . The essence of education is that it be religious."

Regarding technical education he sets up the "old Benedictine ideal" to be strived for. They "rejoiced in their labors because they conceived themselves as thereby made fellow-workers with Christ." But he would strip it "of its theological trappings," and have the ideal of technical education be "that work should be transfused with intellectual and moral vision and thereby turned into a joy, triumphing over its weariness and its pain." It is an ideal, of course, and a high one. But as he says in a previous essay, "When ideals have sunk to the level of practice, the result is stagnation."

The first 150 pages treat of the aims and rhythm of education, the rhythmic claims of freedom and discipline, technical education, the classics, mathematics, and the functions of universities; all in a happy and enlightening way, in a pleasing, easy, clever style. And then the shock. The first part didn't seem to come from the same obscure pen as did "Process and Reality." The last part proves that it did. The educational essays were written in England some years back. The professor seems to have spoiled a little at Harvard. Both in content and style the last three essays, on the organization of thought, the anatomy of some scientific ideas, and on space, time, and relativity, are dangling suspiciously as fillers in a collection otherwise entirely useful and inspiring to educators. These three philosophical essays would be more appropriate as stepping-stones to his "Process and Reality." The evolution to that unique philosophy is apparent in them.

D. M. v. R.

Philosophy of Value. An Essay in Constructive Criticism. By Leo Richard Ward, C.S.C. Pp. x-263. New York: The Macmillan Company. \$2.25.

If there is one term that has strolled frequently through the spacious corridors of twentieth century philosophy and has seemed to be quite at home therein, that term is value. Strange to say, Scholastics, Neo-Scholastics and Thomists did not stop to question that word, to ask it whence it came and what it was, until Father Ward was happily inspired to find out all he could about this confusing term, a term which men have heard and employed so long that it has become as familiar and as vague as their noses.

In *Philosophy of Value* Father Ward's fundamental problem, which entails many perplexing difficulties as stated clearly in the very first chapter, is "to isolate the experience of value, and to account for it; afterwards if possible and feasible, to define it; or if definition be impossible, to locate value." But before he presents his constructive contribution he has some criticisms to make, and clear thinker that he is, he first places before our view what he purposed to criti-

cise. Part I of his book is devoted to an exposé and impartial analysis of contemporary theories of value. Numerous and carefully selected references are made to practically every important thinker of our times. Perry, Dewey, Whitehead, Laird, Chesterton, Prall, Urban, Brogan, Mackenzie, Jared Moore, Lloyd Morgan, Hobhouse, Alexander, Gilson, Bosanquet, Maritain, General Smuts, and DeWulf are among those whose words are cited, telling us what they think and say of the meaning of value, its origin and place in the universe, its relation to existence and to God, and its fate.

The principles Father Ward has laboriously culled from a dozen or more of St. Thomas' works and of which he makes admirable application in Part II, the constructive portion of his book, are for the most part indisputably metaphysical (whose truth cannot be questioned). This portion of his *Essay* may prove difficult and boring for those who have not sailed the deep and still waters of Metaphysics. Yet on the whole to attentive and persevering readers it will be profitable sailing: they will view an arresting skyline of important conclusions in harmony with common sense and workaday experience. Some of these are: "One acts, and he acts always for an object which has value for him. The action itself may be termed conation, since in the finite agent it means a need and some effort. A relation naturally arises between agent and object, and the agent in some measure appropriates the object. Value is in the object and not in the relation, not in the action, the need or the agent; it is in the object, and is not really separable from the object. Value is the capacity of an existent to be the end of action." Our study of the value relation will confirm this view, for the relation "points to the object and shows that value is primarily in the object and may not, except in a derivative and improper sense, be said to be in the relation or the agent." Thus under the cautious captaincy of Father Ward the good ship Value has at last the ballast of a fairly accurate definition and is safe in its proper harbor, or rather locus.

It is to be regretted that Professor Laird's *The Idea of Value* could not be read and analyzed by Father Ward before he completed his study of value. The tedious labor of research on this baffling question would have been lightened not a little by this book, described by an expert metaphysician at the Catholic University as "the best summary of value . . . ever done in English" (*Thought*, March 1930, p. 682).

The author deserves our sincere and unstinted praise for his carefully prepared and extensive bibliography. Two general divisions

of "Bibliographies and History," "General Works with Sections on Value" are given first. Then seven other lists of works are added. To most of the books he annexes a sentence or two, either to summarize their contents or to state his own impression or judgment of them.

We agree with Father Ward that "the land of value is rich." Yet much of it is virgin soil. It is our hope that he will continue to run his faithful yoke therein, and our prayer that his efforts will be crowned with plenteous fruits. His book should attract many other thinkers to the same value land.

C. M. Z.

Miracle in History and in Modern Thought. By C. J. Wright, B.D. Pp. ix-433. New York: Henry Holt and Co. \$4.00.

The tendency to employ indiscriminately the same term to express ideas opposed in meaning leads to an inevitable ambiguity of language. The word "miracle" affords us an excellent example of the havoc wrought by this disastrous tendency. It has managed to get itself so entangled and confused in the course of time that today it is scarcely distinguishable from the vague connotation of a complex of ideas and attitudes wholly alien to the pristine concept of the word. Miracle in its exact denotation means—a sensible fact, contrary to the ordinary course of nature, surpassing the powers of all created beings, and wrought by God's omnipotence for a supernatural divine purpose or end. For us the essential points to remember are first, the denoting of the "evidential fact," secondly, "God's omnipotent power" and, thirdly, the "supernatural divine purpose or end" for which the miracle is worked. Accepted in this sense miracles form the very warp and woof of the Christian religion.

In *Miracle in History and in Modern Thought*, the author, Mr. C. J. Wright, while not actually rejecting the primitive concept of the word, seems, nevertheless, to feel some temperamental repugnance to the "nineteen century" use of the word as an attestation of the Divinity in behalf of some work produced for a supernatural end. For him the word seems to be synonymous with the "supernatural." The supernatural does not exist and so far science has offered no real devastating disproof to the contrary. It doesn't require a very perspicacious reader to predict the logical outcome of this change in meaning. Once we defect from the true notion of the miraculous we strike at the very foundations of Christianity. Do away with the "old order" or "idea" and there remains but one alternative, viz., that of representing Christianity as a syncretism, composed of ele-

ments borrowed from divers sources and welded into a superficial system wherein sooner or later these little perplexities that have ever escaped man's powers of comprehension, can easily be settled once and for all by relegating them to the archives of oblivion. Therein lies buried "sympathetic magic," the underlying philosophy of which the author holds, of course erroneously, has influenced the prevalent belief "in most Catholic countries that the relics of saints can effect miracles."

We commend the author for his efforts "to elucidate the question," for it was a prodigious task, and to some extent a successful one, yet we cannot for the most part agree with his thesis and must, therefore, label the work as peculiarly dangerous to sound Catholic thought. Mr. Wright has supplemented this interesting book with an admirable four-sectioned bibliography and a helpful index.

M. M. S.

Many Mansion Series. General Editors: Algar Thorold.

The Dominicans. By Rev. John-Baptist Reeves, O.P. Pp. vii-88. New York: The Macmillan Company. \$0.80.

The Order of Preachers was called into being at a time when intellectual errors, particularly Albigensianism with its notion of a Supreme Principle of Evil, threatened entire provinces of the Church. Today, errors primarily philosophical, raise their heads into the light, and the Dominican Order is still found at its post, seeking to crush them. Father Reeves in a fine piece of condensation shows his readers just what was poured into that first group of Friars which made them so distinctive and which their successors never lost. He begins with Saint Dominic's primary object—the quest for truth—which was ever paramount in spite of the fact that "so many artists, sculptors and musicians put on the white wool that one of the brothers deemed it opportune to write an apology against the taunts of those who saw it in a safe haven for the fickle and artistic minded," according to Father Schwertner in the Introduction. There is then given a discussion of the skeleton on which the Order hangs—its Constitutions—and a very enlightening last chapter which brings out the Dominican genius through an examination of its controversies with the Franciscans and the Jesuits. Each of these great Orders lives over and over the life of its founder, and Father Reeves brings out the different modes of procedure of the truth-preaching Dominic, the singing Poverello, and the soldier-saint Ignatius, in their labors for the common end. It is to be regretted that the text is so marred by typographical errors.

U. N.

Catechetical Methods: Standard Methods of Teaching Religion. By the Rev. Rudolph G. Bandas, Ph.D.Agg., S.T.D., et M. Pp. xx-314. New York: Joseph F. Wagner, Inc. \$2.50.

Decry as we may innovations that break through the stone wall of provincial educational tradition, it is hardly permissible to brush aside with a back hand gesture the serious attempts on the part of those who know to bring to light whatever will contribute to the more universal accomplishment of the more important and not the least difficult assignment facing the teacher in a Catholic school . . . the formation of Christian character through instruction in sacred doctrine. It is no waste of time or energy for those concerned with Catholic education to go back and investigate those methods and procedures that have had their origin in the Church, and have proven helpful to the Church in making the religious instruction of youth—a more interesting, a more pleasing, a more thorough, and consequently, a more effective process. To just such an investigation Doctor Bandas invites us in this book, and the exigencies of our day indicate the timeliness of such a study.

In the first half of this book, the author considers catechization historically, and dwells upon what should be the constituent elements in religious instruction. There is a clear explanation of what role should be played by Bible and church history, Liturgy and sacred hymns. Suggestions are given as to their practical use and their incorporation into the general scheme. The chapter on "Religion and Secular Subjects" invites attention to the question of correlation in accordance with the principle of Leo XIII in his *Militantis Ecclesiae*: "Let religion thoroughly inform and dominate every subject of instruction, whatever it be." Terminating this first part with "Christ the Supreme Model" much in the tone of Doctor Pace's worthy "How Christ Taught Religion," Doctor Bandas then goes into the analysis of various methods. The Method of St. Sulpice made the religion classes attractive and there is much in the system that could be used advantageously today. The Munich Method seeks to work out a plan based upon psychological principles of learning and religious training. This method with so much to recommend it deserves the space allotted to its scrutiny by the author. The Eucharistic Method, the "Primary Methods" of Doctor Shields, the "Sower Method," and the Fulda "Lehrplan" are then examined and commented on. A brief discussion showing how the guiding principles in religious teaching are taken account of in the different methods, concludes the work.

G. G. C.

The Life of Miranda. By William Spence Robertson, Ph.D. Pp. xviii-327; 306. Chapel Hill, N. C.: University of North Carolina Press. \$10.00.

To those whose knowledge of intellectual progress in the South is founded upon the vagaries of certain Senators and the sneers of the *American Mercury* about the "Cotton and Bible Belt," the steady stream of volumes of great value proceeding from the Press of the University of North Carolina must be a complete surprise. This splendid two-volume life of Miranda by the Professor of History in the University of Illinois and editor of the *Hispanic-American Review*, is a fair example both of the general scholarship and wide interest fostered by the University.

Of the life of this would-be liberator of Latin America we need not speak here; it will be sufficient to state that in consequence of Professor Robinson's discovery of the Miranda diaries among the archives of Earl Bathurst all previous lives and estimates must be revised. The question as to his rôle in history has been hotly disputed. There is a tortuousness about his life which imperatively demanded some clue and it is precisely here that the discussion has been the keenest. Was Miranda a mere selfish filibuster, a Venezuelan Walker or was he an ardent patriot like, though less successful than, Bolivar? The discovery of these diaries and the use made of them in these volumes should help to settle the problem. Perhaps the fairest solution is that Miranda was a patriot who really desired his country's welfare, but who was quite willing to draw a substantial income from any power willing to encourage Hispano-American revolutions in its own interest, provided it did not plan annexation. Amorous and extravagant, he was incessant in his demands upon the British Government which was for years favourably inclined towards revolutionary activity in South America, especially when Spain fell into French hands.

A capable though not brilliant soldier who served both in the American and French Revolutions, a somewhat visionary idealist and a patriot, he lacked humility and the spirit of heroic abnegation. He could die for his country, but he could not stand obscurity or poverty. His first revolution was badly handled and failed miserably. The second was more successful though eventually it too failed because of the attempt to foist self-government upon an unprepared people. When he died in Spain, a prisoner, he had apparently failed but in reality he had paved the way for Bolivar and, by his influence upon Canning, had prepared the way for the Monroe Doctrine.

Professor Robertson has written a scholarly work which definitely supersedes everthing previously written, due to his utilizing of

the newly-discovered diaries. He writes impartially but, to be frank, too diffusively. He tends to be repetitious. Again there is a not infrequent inversion of chronology which may lead to some slight confusion. Yet the gravest fault, and it is not a great one, is the absence of adequate summary, analysis and interpretation. It is really not enough merely to present the facts. They do not constitute history but merely form its skeleton. However, the author has placed every student of Spanish American history under heavy obligations as well as the student of political systems who will find much of interest in his account of the various governmental schemes of Miranda. There is an adequate index and a very fine bibliography and it may be added that the volumes are splendidly bound and printed though it is to be regretted that the bad old custom of leaving the pages uncut has been followed.

A. M. T.

De Soto and the Conquistadores. By Theodore Maynard. Pp. xiii-278.
New York: Longmans, Green and Co. \$3.50.

For over eight hundred years Christian Spain had waged an intermittent crusade against the Moslem invaders. For Spain the crusade was not a romantic episode of the far off Holy Land; it had been an earnest struggle, an ever present reality which in the course of centuries came to be a part of the inmost being of every Spaniard. The very year which saw the cross raised over the battlements of the Alhambra, and Boabdil, the last of the Moorish chieftains, driven across the Strait to Africa, saw also a new land revealed beyond the western sea. The crusade spirit with all its accompanying display of courage, piety and fortitude, now found a fresh outlet in the New World.

It is true that many of the expeditions of the *Conquistadores* took on a character of fortune hunts, nevertheless the missionaries accompanied every party and the conversion of the natives was foremost in mind, which fact the reader is frequently reminded of by Mr. Maynard. He has vividly portrayed, yet with a historical accuracy, the expeditions under that intrepid leader, De Soto. As a Commander in Pizarro's expedition for the conquest of Peru, De Soto was always chosen for difficult scouting operations and situations in which daring and steadfastness were required.

De Soto's second expedition was the most elaborate and persistent effort made by the Spaniards to explore the interior of North America. Starting in Florida without maps or guides, the explorers pushed their way through forests and swamps, to what is now known as the Carolinas, then through Alabama, Mississippi, Tennessee,

Oklahoma, and Louisiana to Texas and finally by sea to Mexico. The encounter with the Indians, the trials and hardships of penetrating a new land were not the only difficulties of the young leader; his army became discouraged, disgruntled and even plotted desertion. De Soto's matchless fortitude alone sustained them, never once did he entertain a thought of abandoning his project. But at last, seeing his men and horses continually diminishing and no sign of the desired treasure, his heart gave way and on May 21, 1539, he died profoundly despondent, overwhelmed with a sense of his own failure. His body was lowered into the depths of the Mississippi River which he had discovered just a year previous. Mr. Maynard's graphic style makes the book a most interesting one for the general reader as well as for the historian. It has the distinction of being chosen as the foremost book of April by the Catholic Book Club.

C. H. M.

Catholic Moral Teaching. By Dr. George Surbled. Translated from the French by Rev. Hubert J. Eggemann. Pp. x-310. St. Louis: B. Herder Book Company, \$2.50.

This book is intended to present to the general reader a brief physiological view of the organism with the attendant relations to Catholic moral teaching. Much of morality has to do with acts proceeding from the organism, which acts must be in accordance with right reason. And right reasoning demands knowledge, which entails general information regarding the physiological side of human nature. To this end the authors discuss the human organism.

Beginning with the passions they review the emotions, sentiments and feelings, their use and control, with Bossuet, Fénelon and Pascal as philosophers. In the second part of the book the authors treat of constitution, temperament, diet, intemperance, labor and exercise. The third is devoted to disease, to operations, to the care of the sick and to death. The impetus which led to the book's preparation lies in the vast number of unethical and unscientific books presuming to dictate norms for human conduct and morality. The book has an index and merits a place on the Catholic book shelf. R. S. McG.

The Cambridge Medieval History, Vol. VI, Victory of the Papacy. Planned by the late J. B. Bury, M.A., F.B.A.; Edited by J. R. Tanner, C. W. Previté-Orton, and Z. N. Brooke. Pp. xli-1047. New York: The Macmillan Company. \$14.00.

This really monumental work deserves the high rank universally accorded its predecessors in the series. Embracing as it does the glorious thirteenth century and the periods immediately preceding and following that century, it has one of the richest fields for ma-

terial that could be desired. And the compilers have done excellent work with their subject. They have given us a very detailed account of the principal forces and events which filled the colorful stage of history at that epoch. As is evident from the particular title of this volume, *The Victory of the Papacy*, the force receiving special attention is the Papal Power, then at its apex, and the ramifications, both religious and secular, of its policy. It treats this subject exhaustively and from almost every angle: its operation in different countries, its relation to different rulers, and its principal auxiliary forces, as for example, the Mendicant Orders. The Chapters on Innocent III, the Inquisition, and the Mendicant Orders are worthy of special mention.

There is an obvious and on the whole very successful attempt to be impartial and understanding throughout, but once in a while a slight and almost unconscious bias creeps in, as when in explaining quite accurately in general the doctrine on indulgences the statement is made (p. 694) that a plenary indulgence "assured full pardon of sin and eternal salvation for those who died on the journey (i. e. the Crusade)" and that "confession of sin and absolution were in fact reduced to a formality which qualified at best for the receipt of an indulgence." (p. 695)

Two closing chapters on "Chivalry" and "The Legendary Cycles of the Middle Ages" form a fitting complement to a very satisfactory history of the time. A General and Special Bibliography of about one hundred and thirty pages, a comprehensive chronological table, and a sixty-page alphabetical index, the whole supplemented by ten maps, round out the work.

T. R. S.

The Desire of God in the Philosophy of St. Thomas Aquinas. By James E. O'Mahony, O.S.F.C., M.A., Ph.D., Agrégé en philosophie à l'Université Catholique de Louvain. Pp. xxvi-264. New York: Longmans, Green & Co. \$4.20.

The meaning of St. Thomas' natural desire of beatitude has been a fruitful source of commentaries since the 16th century. From the time of the great Cajetan down to our own day various interpretations have been offered, yet none has been fully satisfactory. Even since the present work was presented as a doctoral dissertation at Louvain, another discussion of the subject by Père Roland-Gosselin, O.P., has appeared.

Dr. O'Mahony takes two parts of his work to prepare the way for the solution of the problem, and in the third part, after an historical resumé of the whole question, presents his principle of solution. Answers to objections and two appendices, wherein he dis-

cusses the precise meaning of the "natural desire" and *bonum in communi*, follow.

The solution of the Louvain Agrégé is a metaphysical one. Consequently the book is above all metaphysical. The exposé of the metaphysic of the Angelic Doctor is admirable. All the great Thomistic theses are shown in their true setting; the whole system stands out as it should: a bulwark built by the prince of philosophers, by the synthesist par excellence.

A text from St. Thomas himself is submitted as the principle of solution: *Soli Deo beatitudo perfecta est naturalis; quia idem est ei esse et beatum esse. Cujuslibet autem creaturae esse beatum non est naturale, sed ultimus finis*—for God alone beatitude is natural, and for the finite its final end. This beatitude is the vision of God's essence. All created intelligence, seeking naturally all truth, illimitated truth, having for its adequate object being, naturally desires its *final end*, naturally desires to see God in Himself. For Dr. O'Mahony, the fact that this desire is inefficacious for man left to his own powers, and therefore, as far as nature is concerned, vain, does not militate against the solution. "In no way could the natural desire of which St. Thomas spoke be said to imply on the part of the creature an 'exigency,' which has to do with the order of factual realization, of the vision of God" (page xxiv). Again, "Envisaging the finite as being and in the perspective of ultimate intelligibility, he was not likely to be troubled by the infra-metaphysical consideration that a natural desire should be necessarily satisfied" (page 235). His solution, as he stresses time and time again, is a purely metaphysical one—for such is the tendency towards God. Psychological desires do not enter into his consideration.

Cajetan is rejected for holding that "man's perfect happiness should be said to consist in that knowledge of God which he is able to gather from his conatural objects" i. e., as Dr. O'Mahony puts it, "nature may find, as it were, within the closed system of a natural perfection all that it can reach of itself, or desire" (page 156). To this he objects: "But if the natural end can saturate all the tendency of the intellectual nature, how can the supernatural be looked upon as perfecting, and not destroying such a nature?" (page 157).

Whether or not we agree with the learned author we must admire his thorough exposition of the question. We must acknowledge too his keen intellect and the magnificent marshalling of arguments from St. Thomas in defense of his solution. He has brought forth

the whole of the Angelic Doctor's metaphysics and presented them in accordance with the best tradition of Thomistic teaching.

Dr. O'Mahony has a pleasing style which helps greatly in reading his book. He has a bit of the poet in him which finds expression now and then in words and phrases, tending to lighten the thought but never to deprive it of its metaphysical content. T. M. S.

DIGEST OF RECENT BOOKS

RELIGION, SCRIPTURE: Rev. Francis M. Wetherill has attempted a sympathetic and an understanding exposé of all religions in **The Heart's True Home**. Practically every form of religious belief now current finds space within the 126 pages. Naturally such a presentation leaves much to be desired. The Roman Catholic Church receives one and a half pages, but strange to say, the corresponding bibliography in the back of the book is of non-Catholic sources. It is difficult to see just how these sketches or outlines "will be helpful to those who wish to spread their own faith," or "to understand another's faith" by removing "bigotry and a nervous, self-centered impatience." We believe that the author would have done better by confining himself to Christianity and an appreciation of the different denominations, such as W. H. Lyon did with his *A Study of the Sects*, a book which has much more merit than Dr. Wetherill's. (The Gorham Press, \$2.00).

Christ and Renan; A Commentary on Ernest Renan's "The Life of Jesus" by M. J. Lagrange, O.P., the eminent Biblical scholar, is of value not only to the apologist but also to those whose chief interest lies in literature. It is true that as an apologetical work this book is an anti-climax: Renan as a foe of Christianity has been defeated many times. But here he is subdued with a different method from that usually employed in apologetical works: he is "killed with kindness." As a commentary on a work of literature it is invaluable, for not only is it a learned treatise on Renan, but is, moreover, a literary work in its own right. Père Lagrange is an accomplished scholar in many fields and he makes admirable use of his great fund of knowledge in this book. Between its two covers he has packed a great deal of wisdom; and yet he is never pedantic. It is true that this is a translation, but in the hands of Miss Maisie Ward it has escaped the usual fate of translations. It is not a new book, it is Père Lagrange's book in English. (Benziger, \$1.50).

A successful teacher at a Diocesan Preparatory Seminary and Normal School who has experienced, and heard expressed the need of an edition of selections from the Bible with explanations of various items mentioned in the text certainly is the logical agent to compose the required volume. And Dr. Henry M. Hald has answered the need satisfactorily in **Readings from the Sacred Scriptures**. Though planned primarily for pupils in secondary schools (hence its subtitle: "A Textbook for Secondary Schools"), it may be used profitably in any teachers' training school, and even by elementary school teachers to read Bible stories to their pupils. Practical suggestions are given for its use in the high school curriculum, and there is included an appendix of narrative, descriptive, expository, argumentative, poetical and dramatic selections for teachers who might desire to correlate these readings with the English course. After the selections come notes, summary yet satisfying, packed with theological, historical and Biblical information on both Testaments. Moreover, the General Introduction and the Special Introductions to the Old and New Testaments,

along with maps of Old and New Testament Palestine make this a simplified Seisenberger for our high school students. The dozen illustrations scattered throughout the work help to increase its utility and enhance its appeal to youngsters. A helpful bibliography on the Scriptures and the Life of our Lord is added, with a valuable Index, which happily contains a key for the pronunciation of Proper names. Father Hald, who is Associate Superintendent of Schools in the Brooklyn Diocese, deserves the sincere congratulations and hearty thanks of all secondary school pupils. Happy the class that will read and study his *Readings*. (Schwartz, Kirwin & Fauss, \$2.00).

Doubtless the Rev. H. Adye Prichard, M.A., D.D., feels himself to be a sincere Christian—He is Rector of St. Mark's Church, Mt. Kisco, N. Y., and Honorary Canon of the Cathedral of St. John the Divine, New York City—but after reading his book, **God's Communicating Door**, one cannot help regretting that he is such a poor logician. This volume, a collection of essays, is an attempt to give a new interpretation, a new evaluation to life in the next world, and is based almost entirely on the author's acceptance of the fact of "after death communications," or more exactly, it appeals to the very "words of many of those who still speak from the Unseen." The result is fantastic. But having read the author's avowal that, "We create our own thought of God. God is far greater than anything we can think; so, in all probability, is death. Therefore let us be magnificent in our imaginings," one is prepared beforehand for some very entertaining fiction. Perhaps the queerest bit of this is an attempt to explain the "communion of souls," i.e., the intercommunication of spirits both in this life and in the next, by having recourse to the subconscious mind, which Dr. Prichard is ready to suppose is "essentially one and the same" in every individual, and of which he says, "If one day we discover that it is in no wise distinguishable from that ether which so far we confine to the medium of the things of sense, we should not be unduly astonished." The author ends by suggesting that Paradise, where souls go after this life to achieve their full growth and stature in goodness, is a half way station between here and Heaven. Of course he finds no room for hell at all. Nevertheless the book is interesting if it is a true reflection of Modern Protestant thought (Chesterton would say Sentiment) on life after death. (The Gorham Press, \$2.00).

BIOGRAPHY: To-day when women are jostling one another for places in world activities, it is small wonder that the wool-dyer's daughter who rebuked Popes and wrote scathing letters to members of the nobility in the Quattrocento should be widely written about. Still, amid the hundred odd biographies of Catherine Benincasa, there is a strong tendency to get back to original sources, and Fra. Innocenzo Taurisano, O.P., has filled a need in his little volume made up of excerpts from the *Leggenda Maggiore*, the *Leggenda Minore* and several others. In this work, **The Little Flowers of Saint Catherine of Siena**, translated by Charlotte Dease, there is a freshness which could only come from those of other days who came under the personal influence of that remarkable woman. It is a book which will be prized by all lovers of Saint Catherine. (E. M. Lohmann, \$1.25).

In the early 80's Matthew Arnold wrote: "The name of Cardinal Newman is a great name to the imagination still; his genius and style are still things of powers." And the appeal which Newman had for Victorian England has persisted even to this day. Many books have been written about various phases of Newman's activities, considering him as a controversialist, apologist, historian, etc., but in order to get a real view of the man and his times it has always been necessary to consult Ward's

Life. But now to bridge the gap between these, we have **Cardinal Newman**, by J. Lewis May. Possessed of a thorough knowledge of his subject, an appreciative understanding of his artistic gifts, and a deep affection for his character, the author has given us a composite picture of the great Englishman that deserves attention. The careful thought and literary excellence of this new biography should appeal to all the old admirers of Newman and should attract a new corps. At the risk of being trite we would say "it deserves a place on every book-shelf." (The Dial Press, \$3.50).

The month of the Sacred Heart is a very opportune time to announce an English translation of the **Life of Saint Margaret Mary Alacoque**, written by one of her sisters in Paray-le-Monial. There is an intimacy and familiarity in the book which could not come from an outsider; and not only is the setting done with a sure hand but the spirit of the Saint of the Sacred Heart is reflected again and again throughout the pages in her own words as they appear in her Autobiography. (Georgetown Visitation, \$0.75).

Saints for Sinners, by Archbishop Goodier, S.J., is a book well-prepared to fulfill the purpose for which it was intended by the author. Knowing that the Saints are meant for our example and encouragement, Archbishop Goodier selected nine outstanding saints, and in a series of studies portrays in what manner "God is wonderful in His saints," and how it is within His Providence to raise from the depths of sin and error great saints to do His work, to serve Him well on earth, and to prepare them for a place in His house where "there are many mansions." The text taken from St. Paul's first epistle to the Corinthians, I Chap. 27th to 29th verses, "But the foolish things of the world hath God chosen, that he may confound the wise; and the weak things of the world hath God chosen, that he may confound the strong. And the base things of the world, and the things that are contemptible, hath God chosen, and things that are not, that he might bring to nought things that are: That no flesh should glory in his sight," stands out in greater relief and conveys a deeper meaning after one has perused attentively this latest volume from the pen of the Archbishop of Hierapolis. (Longmans, \$2.50).

Our Saviour's parable of the mustard seed is perhaps the briefest and at the same time the most fitting way of describing the history of the Association of the Propagation of the Faith. To appreciate the toil that was entailed in nurturing its growth, one need only read the life of its humble foundress. **Pauline Jaricot**, translated from the French of Elizabeth Sainte-Marie Perrin (and prefaced with an enthusiastic Introduction by the well-known Paul Claudel) will engender a proper appreciation of one "who had the idea of saving the world!" We may say without hesitation that her paths were among cockle and thorns. When we realize today the great harvest that she has reaped, we can attribute it in great measure to her tender devotion to our Blessed Mother, for whose honor and praise she instituted the Living Rosary. (Benziger, \$3.30).

After a lapse of some five years since the publication of the first volume, the second volume of Fr. Herbert Thurston's new edition of Alban Butler's **Lives of the Saints** has made its appearance. It records those saints and blessed whose feasts occur in February, and is designated as a "corrected and amplified" edition of Fr. Butler's. Amplified it is, for Fr. Thurston has included many new saints and blessed elevated to the altars since the original work was published. It is corrected also, and though the editor's iconoclastic zeal may have decreased in violence, it is none the less obviously present. We cannot object to that, but sometimes it seems that the shoulders are shrugged when there is no justification for it, and again that the most fantastic stories are related purposely to be

brushed aside. This is not the general tenor of a really fine work, but there is something of this spirit lurking behind it, which is bound to render one cautious. (Kenedy, \$2.75).

LITURGICAL: We heartily commend *Living with the Church*, A Handbook of Instruction in the Liturgy of the Church Year, by Dom Otto Haering, O.S.B., to all teachers and liturgical study-clubs, as well as to the growing number of those who are nobly striving after greater knowledge of the Church's precious liturgy. This "text-book" on the Liturgical Year presents for each Sunday and feast day of the year a short but thorough synopsis of the liturgical setting both historical and spiritual. Besides a discussion on the Sunday or feast day in question, there is also appended an *Admonition* "which sums up the personal lesson to be learned from each." This manual has been put to a practical test by the Dominican Sisters of Grand Rapids, Mich., and its possibilities as a text are already assured. Dom Rembert Bularzik, O.S.B., has given the work its English dress, translating it from the German, in which it originally appeared. (Benziger, \$1.36. Net price to schools, \$1.02).

The Liturgical Press at St. John's Abbey, Collegeville, Minn., is continuing magnificently to promote the liturgical apostolate in our country and it is performing this grand work regularly and efficiently. The numerous pamphlets it publishes supply cogent proof of this. And that the liturgical movement is based upon solid doctrinal foundations, rather than upon aesthetic considerations, is amply proven by its latest essay *If I Be Lifted Up*, by Rev. Paul C. Bussard, which gives us lucid and accurate explanations of the necessary fundamentals for assimilating theologically sound notions on sacrifice in general and the Holy Sacrifice of the Mass in particular. Father Bussard's easy and pleasing style together with the artistic cover design should make this fine essay rather popular among our high school students and the grown-ups. It only costs ten cents.

Series IV of the *Popular Liturgical Library* has three new additions. The **Liturgical Movement** tells us the purpose, influence and significance of this movement. These are treated in the first two articles, the second of which was written by Dom Virgil Michel. The third, originally an address delivered by Father Martin B. Hellriegel of O'Fallon, Mo., at the First National Liturgical Day celebrated at St. John's Abbey, July 25, 1929, gives us a summary survey of the liturgical movement in Belgium, Holland, in parts of Germany, in Austria, in Italy, in France and in our own U. S. A. **The Liturgy and the Layman** also has three articles, reprinted from Vol. III of *Orate Fratres*, which declare in a practical and interesting way the great spiritual value of liturgy for the laity, for the promotion of Catholic Action, and for the attainment of the ideals of true Christian Womanhood. Pastors, seminarians, choir directors and all interested in sacred music will find the third pamphlet, **The Chant of the Church** (Number 5 of the Series) of great value. Mrs. Justine B. Ward, whose expertness in chant and church music no one will question, gives us in the first article worthwhile information on music and ritual, Gregorian Chant, music and the purpose of liturgical prayer, the qualities of prayer in chant, and the artistic demands of chant. In the second article, Dom Roger Schoenbechler, O.S.B., proposes a practical plan of action to be followed for the gradual introduction of Gregorian Chant into parish churches or any other communities. The suggestions he gives are for the most part the result of Dom Ermin Vitry's long and successful experience in the direction of church music. The complete official text in English of the Apostolic Constitution "Divini Cultus Sanctitatem" of Pius XI (Dec. 20, 1928) on promoting the liturgy, Gregorian Chant and sacred music makes up the last part of this pamphlet. (Each \$0.05; 50 for \$2.00).

DEVOTIONAL, MEDITATIONS: The *Third Series of Heart Talks With Jesus* has just been compiled and published by Rosalie Marie Levy. It is an attractive little book, bound in soft brown leather, containing selected thoughts and quotations from the writings of the Saints and well-known writers arranged for every day of the year. The little thoughts are provocative of good and tend to unite us more closely to God. It is a splendid gift book that will be read and appreciated. (Miss Levy, Box 158, Sta. D., N. Y. C., \$1.10).

Many thousands who are looking for a companion to the *Imitation*, and the *Confessions*, or the *Introduction to a Devout Life*, will find it in the **Selected Works of Richard Rolle Hermit**. Richard Rolle was the greatest and most prolific of medieval English writers of sublime spiritual English. He reached the topmost rung of the ladder of prayer, where the soul is "ravished to behold heavenly things," and in his beautiful and powerful writings (spread all over Europe) he attempted to give some account of his rare spiritual experiences. Incidentally, he was "the first to write in that amalgam of Old English, Norman-French and Latin which was the basis of modern English." Owing to this he has sometimes been called the "Father of English Prose." For the sympathetic reader there are many precious and exquisite treats in the *Selected Works*. The transcriber, G. C. Heseltine who also wrote the Introduction to this book, wishes this version of Rolle's works to be considered "as a translation rather than a literal transcription." (Longmans, \$3.00).

The well-informed and inspiring Father C. C. Martindale, S.J., has written another book, or rather compiled in book form six simple and familiar sermons preached at Our Lady of Victories, Kensington. The title is **The Creative Words of Christ**. "Christ's words," he tells us in the Foreword, "are creative. They accomplish their own message; and those who are in Christ, and in whom Christ is, not only possess Light, but give it; become a Way, Shepherds, Bread for souls, radiate life, being themselves made re-alive by Christ." How true this is can be appreciated from the fact that Christianity is Christ, and Christ is, in the words of His faithful witness, St. John, "the Light, the Way, the Good Shepherd, the Bread, the Life." Upon these attributes or claims Father Martindale dwells with attractive simplicity and contagious fervour. (Kenedy, \$1.00).

LITERATURE, POETRY, FICTION: Benedict Fitzpatrick presents a stirring hero tale in **Donjon of Demons**. Indeed any story with such a background as the work of the Jesuits among the Indians of Upper New York and lower Canada is bound to be a moving hero tale. The story narrates the labors of Fr. Brebeuf, Superior of the Huron Missions. There was, among the French Jesuits working in these regions, no man who commanded the respect of the savages as Brebeuf. Physically he was tall and muscular, and the savages were wont to admire physical bigness and strength. But more than this, he was well equipped mentally and morally, and the author has described for us, vividly and interestingly, the great courage this man possessed, and his ability to think quickly and size up situations at a glance. He was a real leader in a place where such was sorely needed. Constantly surrounded by diabolical superstitions, fiendish cruelty, beastly vices, disease and death, he had to be one who could rely on his own resources of courage and patience and faith. Moreover he had to exercise unusual circumspection in his labors among these Indians, for loaded down as they were with blind superstition they were quick to take offense and were prone to be suspicious of a stranger's advances. In his strangely-titled book the author has given us a really gripping narrative about work that has called forth the admiration of courageous men. Too much cannot be written of the Catholic foundation in America. The

field embraces great possibilities, vast backgrounds and interesting characters for all who care to study it. (Holt & Co., \$3.00).

One-Act Plays for Stage and Study, 5th series, will be gladly welcomed by all who are interested in the drama, whether for production or for reading. Comparisons are always dangerous, yet one can safely say that this new volume has surpassed the preceding four. There is no mediocrity: the plays are either good or bad, and the great majority is good. Elmer L. Rice, author of the successful *Street Scene*, contributes a preface in which he makes a theoretical case against the merits of the one-act play as a literary form, and then proceeds successfully to prove the opposite. He states certain requirements for this dramatic form, with which we are likely to agree. Twenty of the plays in this volume follow these canons rather strictly. Mr. Rice himself seems to be the only one who departs far from his own principles. (French, \$3.00).

Anne Blackwell Page was born in North Carolina. Although she now lives in New York her inspiration comes from the South, and it is quick, warm and gentle. The volume begins with *Prayer Before Poems*. God is often mentioned in this book, and when He is not, one somehow feels His presence. Although the author is known to our best magazines, **Released** is her first published volume. We hope there are more to follow. (University of No. Carolina Press, \$1.50).

Tom Barry's **Courage** was a New York success during the season 1928-29. Although this is no argument in its favor, judging from some of the other offerings running at the same time, *Courage* deserved the patronage it received. It tells the story of a young mother's love for her children and her fight to keep them together in spite of the opposition of her sister-in-law, a New England old maid to whom breeding and tradition are the highest factors in life. Interesting and entertaining but at times over-drawn. (French, \$2.00).

Both clergy and laity will want to read and enjoy **Old St. Mary's New Assistant**, by Rev. Joseph A. Young. There is more truth than fiction in this refreshing novel by a priest about a priest, a newly ordained priest at that, and about his experiences both humorous and pathetic as he enters on his First Mission. Father Young has caught the spirit of Canon Sheehan in this stimulating novel about clerical life. Pastors and Curates, and especially "new" Curates and Seminarians, will welcome *Old St. Mary's New Assistant* to their library-table. (Benziger, \$2.00).

MISCELLANEOUS: It would be a gross exaggeration to say that a book contains everything, but **Good Times for All Times** by Nina B. Lamkin so clearly exhausts all possibilities in the line of entertainment that the statement would be almost justified in its regard. It is a veritable Cyclopedic of entertainment for all kinds of organizations, and it is not content with vague suggestions but goes into minute details such as costuming, lighting, and programme building. It is well indexed and has a valuable Play bibliography. (French, \$4.00).

Character Education is a symposium of papers prepared by capable Diocesan Superintendents of Catholic Schools and by leading Catholic educationists who consider the subject from the pre-school period to the end of the college. Rev. John M. Wolfe, Ph.D., S.T.D., Superintendent of Schools in Dubuque, Iowa, has written a masterful introduction for this collection of valuable papers. They certainly will add many "rays to the true light that already guides" Christian teachers, and much "oil to the flame of their zeal" to labor still more devotedly and effectively for the upbuilding of "that precious possession, Christian character." (Benziger, \$0.40).

To those engaged in research work, dissertations, speeches and special papers **The Catholic Periodical Index** is going to be of untold value. The first section, published in March, indexed the contents of 36 Catholic periodicals. More will be added for the June issue. The wealth of Catholic thought that has been lost during the past hundred years and that can be retrieved only with patience and labor, makes it imperative that the present venture be given all possible support and encouragement. Several well known guides to periodical literature have indexed some of our leading Catholic magazines, but this is the first guide that will index Catholic literature as a separate class. Used together with the other periodical guides, the student will have at his finger tips source material for practically any subject. The reference value of a few of the Catholic periodicals used for the March issue is rather doubtful. We should like to see this *Index* augmented by more periodicals of undoubted worth. (Library Section, National Catholic Educational Association, Scranton, Pa.).

It is evident that the author of **Some Southern Cotton Mill Workers and Their Villages** approached this subject with no preconceived thesis to prove. Consequently the work is free from personal kinks and bias, and contains no overemphasis of pet points to strengthen fixed premises. It is interspersed with statistics intelligently placed which serve to clarify the matter for the workaday reader, and not to befuddle him—a sin altogether too prevalent among writers on social subjects. This volume of *The University of North Carolina Social Study Series* comes from their press at a particularly appropriate time, since its author lived for several years in Gaston County, the focus of recent controversy and national attention. It was there that he made this study, bringing it to a close before the inception of the recent embroilment. It provides data gathered by an individual singularly free from the abnormal impressions concomitant with disturbed settings. (Univ. of North Carolina Press, \$2.50). From the same press has come **Income and Wages in the South**, by Clarence Heer, presenting in brief compass the available statistical evidence bearing on the subject and an outline-picture of contemporary southern industrial life in relation to its agricultural background. (\$1.00).

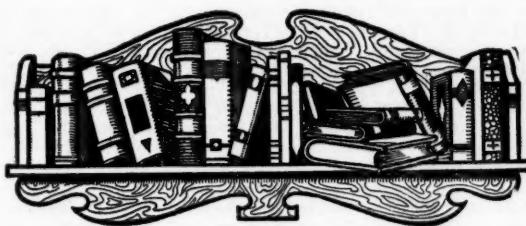
John F. Baird has given us a book on the art of making-up for the theatre. It will be of real value to amateurs who are still strangers to this form of magic. Seasoned actors and actresses have their own theories which must very often conflict with Mr. Baird's. **Make-Up** is recommended to amateur and school groups. (French, \$1.50).

PAMPHLETS: An Heroic Abbess of Reformation Days. The Memoirs of Mother Charitas Pirkheimer, Poor Clare, of Nuremberg, with an Introduction by Francis Mannhardt, S.J. (Central Bureau, C.C.V. of A., St. Louis, Mo., \$0.15). **Study Outlines on St. Mark's Gospel**, by J. B. Tennyell, S.S., D.D. (National Council of Catholic Women, 1312 Massachusetts Avenue, N. W., Wash., D. C., \$0.05). **Le B. Albert le Grand**, by A. M. Richer, O.P. (Imprimerie du Messager, 1961 rue Rachel Est, Montréal, \$0.10). **At Noon on Calvary**, by Bernard A. Fuller, S.J., and **The Death Watch of Our Saviour**, by John Conway, S.J. (Each, \$0.10); **What is a Catholic Attitude**, by Francis P. LeBuffe, S.J.; **Why Apologize?** by Wm. I. Lonergan, S.J.; **Christ and Mankind**, by Martin J. Scott, S.J.; **The New Morality and the National Life**, by Jones I. Corrigan, S.J.; **Catholicism True as God**, by Martin J. Scott, S.J.; **Four Great Converts**, by John LaFarge, S.J.; and **What Catholics Do Not Believe**, by Thomas J. S. McGrath, S. J. (Each, \$0.05, America Press).

BOOKS RECEIVED: **Occasional Sermons**, by Cardinal Francis Bourne (Longmans, \$2.00). **Tramping to Lourdes**, by John Gibbons (Kenedy, \$2.00). **Ragamuffin**, by Ruth Irma Low (Benziger, \$1.00). **Com-**

pendium Historiae Ordinis Praedicatorum, by Angelus M. Walz, O.P., S.T.D. (Herder in Freiburg in Breisgau, Unbound 60 lire, Bound 72 lire). **Catherine de Garderville**, by Bertha Radford Sutton (Macmillan, \$2.00). **College Days at the Manor**, by Mary D. TenEyck (Benziger, \$1.25). **General Legislation in the New Code of Canon Law** (Can. 1-214) by Very Rev. H. A. Ayriñhac, S.S., D.D., D.C.L. (Longmans, \$3.00). **Another Visit to God's Wonderland**, by J. E. Moffatt, S.J. (Benziger, \$0.25). **Materials for the Life of Shakespeare**, compiled by Pierce Butler, Ph.D., Dean of H. Sophie Newcomb Memorial College, Tulane University of Louisiana (University of No. Carolina Press, \$2.00). From Pierre Téqui, 82 Rue Bonaparte, Paris: **La Merveilleuse Vie de Bernadotte, La Voyante de Lourdes**, by R. P. Xavier Marchet (14 fr.). **Les Audiences Divines et la Voix de Dieu dans les Etres et les Choses**, by G. Joannes (13½ fr.). **Monsieur Bouray**, Le Vincent de Paul de la Touraine, 1594-1651, by Dom G. Meunier (10½ fr.). **Konnersreuth** (a la lumière de la science medicale et psychologique) by Dr. R. W. Hynek (10½ fr.). **Vie de la Mere Anne Regis Filiait du Monastere de la Visitation Sainte-Marie de Lyon-Fourriere**, by D.S.B. (17 fr.) and **Une Conquete de Jesus Crucifie Mere Marie de la Passion** (10½ fr.). From Samuel French, 25 West 45th St., N. Y.: **Yale One-Act Plays**, Edited with a Foreword by Geo. Pierce Baker. **Death Takes a Holiday**, a comedy in three acts, by Walter Ferris (Each \$2.00). **Merry Andrew**, a comedy in three acts, by Lewis Beach (\$1.50). **The Last Mile**, a three-act play, by John Wexley. **The Nightcap**, a mystery comedy in three acts, by Guy Bolton and Max Marcin. **The Sort of a Prince**, a comedy in three acts, by Harold Brighouse. **Overtones**, by Alice Gerstenberg and Lorin Howard. **Somebody's Crooked**, a comedy of mystery in three acts by Sidney Holer. **Little New Moon**, a fantasy in the Chinese manner, by Alice C. D. Riley. **That Ferguson Family**, a three-act comedy by Howard Chinery. **Nightie Night**, a farce in a prologue and three acts, by Martha M. Stanley and Adelaide Matthews. **Launcelot and Elaine**, a dramatization of Tennyson's Poem in prologue and four acts, by Edwin Milton Royle. **Just Married**, a three-act comedy by Adelaide Matthews and Anne Nichols. **The Baby Cyclone**, a new American farce in three acts by George M. Cohan. **The Red Trail**, a three-act comedy by Paul Dickey and Mann Page. **Daddies**, a four-act comedy by John L. Hobble. **Out of the Night**, a mystery comedy in three acts, by Harold Hutchinson and Margaret Williams. **Dorothy Vernon of Haddon Hall**, a romantic drama in four acts, by Paul Kester (Each, \$075). **The Severed Cord**, by Maxine Finsterwald; **The End of the Dance**, by Hudson Strode, one-act plays, winners of prizes in the National Little Theatre Tournament, 1929. **Poor Columbine**, by Amy Requa Russell. **The Dumb Wife of Cheapside**, comedy in a prologue and two acts, by Ashley Dukes. **The Goblin and the Princess**, a play in two acts, by Isabel M. McMeekin. **Sub Ross**, a one-act comedy, by Emily W. Sandford. **One-Eye, Two-Eye and Three-Eye**, a puppet play for children in three acts, by Dorothy Hamilton Brush (Each, \$0.50). **The Triumph of the Defeated**, an Easter Pageant, by Fred Eastman. **The Little Liberty**, a one-act comedy, by Harold Brighouse (Each, \$0.35). **Milk**, a one-act play by Marguerite Harmon Bro. **A Spinsters from Choice**, a one-act comedy by Pauline Phelps. **Our High-Brow Sister**, a three-act comedy by Marie Doran. **Peanuts**, a farce comedy in one act; **The Stroke of Nine**, a burlesque mystery play in one act; **Getting Los Angeles**, one-act comedy; **In Chambers**, one-act drama; **Faint Heart, Real Antiques**, one-act farce comedies, by Ellis O. Jones (Each, \$0.30). **The World Outside**, and **The Set of the Sail**, plays especially adapted for Senior Class Day Exercises, by Beulah Bailey Woolard. **Salt Water**, a fresh play by John Golden and Dan Jarrett (\$1.50). **Jane, Jean and John**, a one-act play by Alfred Kreymborg. **So's Your Old Antique**, a one-act comedy by

Clare Kummer (Each, \$0.50). *Innocent Anne*, a light comedy in four acts, by Martha M. Stanley and Adelaide Matthews. *The Whispering Gallery*, a mystery play in a Prologue and three acts, by Percy Robinson and Terence De Marney. A few more three-act comedies: *The Love Expert*, by John Kirkpatrick. *The Nineteenth Hole*, by Frank Craven. *Along Came Ruth*, by Holman Day. *Jerry*, by Catherine C. Cushing, and *The Happy Prodigal*, by Ernest Denny. *The Fourth Wall*, played in America under the title of "The Perfect Alibi," a detective comedy in three acts, by A. A. Milne (Each, \$0.75). *Rome and the Papacy*, by Gilbert Bagnani (Crowell, \$3.00). *Upon This Rock*, by Rev. F. J. Mueller (Kenedy, \$2.00).





ST. JOSEPH'S PROVINCE

The most important event to be recorded is the contemplated visit of the Most Reverend M. S. Gillet, O.P., Master-General of the Dominican Order, to this Province. Father Gillet will leave Harve on the 11th of September and arrive in New York about September the 19th.

Preceding the Elective Chapter of this Province which will be held on November the 11th, a visitation will be made by the Master-General after which he will visitate the Province of the Holy Name.

The Fathers and Brothers of the Province offer heartfelt sympathies to the Rev. G. D. O'Connor, O.P. and the Rev. T. H. Sullivan, O.P. on the death of their mothers; and to the Rev. A. O'Donnell, O.P., Bro. Chrysostom Donnelly, O.P. and Bro. James McDonald, on the death of their fathers.

The annual scholastic exercises in honor of St. Thomas Aquinas were held March 7, at the House of Studies, Washington, D. C. "Faith and Reason in the Theology of St. Thomas"; "St. Thomas Patron of Catholic Schools"; and an original composition "Utrum Divus Thomas fuerit Molinista," were the respective titles of the papers read by Bros. Victor Flanagan, O.P., Charles Daley, O.P., and Michael Sweeney, O.P. The solemn disputation "Voluntas non movetur de necessitate inferiori appetitu" was defended by Bro. Arthur Arnoult, O.P., the objector being Bro. Casimir Zvirblis, O.P. Orchestral selections completed the program which was enjoyed by many members of the various religious houses centered about the Catholic University.

The Very Rev. Bede Jarrett, O.P. conducted a Lenten course of sermons at the Church of Our Lady of Lourdes, New York City. Father Jarrett also lectured at the Cenacle of St. Regis. On the occasion of the services held in honor of the Queen of May, in St. Vincent Ferrer Church, New York City, Father Jarrett was the preacher.

During Lent a series of five minute talks "Lenten Thoughts," were given after the mid-day Mass at the Church of St. Vincent Ferrer, New York City, by Fathers Whalen, Barthelemy and Hartnett.

At the twentieth annual convention of the Catholic Press Association held at Asheville, North Carolina, May 22-3-4, the Very Rev. M. J. Ripple, O.P. read the second paper, the title of which was "The Cost of Producing Circulation."

A two weeks' mission was preached in the Church of Our Lady of Mt. Carmel, Brooklyn, N. Y., March 30 to April 12, the first week in Italian by Father Robotti and the second week in English by Father O'Hearn.

Work on the new Church of St. Catherine of Siena, New York City, was begun in March.

The Rev. Walter Farrell, O.P. received from the University of Fribourg, Switzerland, the degree of Doctor in Sacred Theology, *summa cum laude*.

Lenten courses were conducted in Columbus, Ohio, at St. Patrick's Church by the Rev. P. G. Corbett, O.P.; at St. Aloysius' Church by the Rev. W. J. Olson, O.P.; at St. Mary's Church, by the Rev. C. A. Drexelius, O.P.; and at the Good Shepherd Convent, by the Rev. J. P. Archdeacon, O.P. The Rev. G. C. Meehan, O.P. and the Rev. G. D. Marrin, O.P. conducted courses at Springfield and Coshocton, Ohio.

The Rev. M. J. Eckert, O.P. preached the retreat at the Soldiers Home, Washington, D. C., May 4-11.

The Very Reverend James Aldridge, O.P., S.T.M., formerly Socius of the Master-General, was re-elected Prior of Saint Rose Priory, the Novitiate of this Province.

The Very Rev. V. R. Walker, O.P. has been re-elected Prior of the House of Philosophy, River Forest, Ill.; the Very Rev. E. J. O'Toole, O.P. has been re-elected Prior of Holy Rosary Convent, Minneapolis, Minn.

The Immaculate Conception Unit of The Catholic Students Mission Crusade at the House of Studies, Washington, D. C. held a rally of all the High Schools and Colleges of the city of Washington, May 17. Solemn Mass was celebrated in the crypt of the Shrine of the Immaculate Conception by the Very Rev. T. S. McDermott, O.P., Prior of the House of Studies, assisted by the Rev. L. E. Hughes, O.P. as deacon and the Rev. A. M. Driscoll, O.P. as subdeacon. A meeting was held in the gymnasium of the Catholic University of America after the Mass at which the Right Reverend John A. McNamara, D.D., Auxiliary Bishop of Baltimore, presided. About three thousand assisted at the Mass and Meeting.

The Rev. D. I. Damiani, O.P. celebrated the Silver Jubilee of his ordination to the Holy Priesthood, on Sunday, May 18, at St. Peter's Church, Memphis, Tenn.

The Rev. E. L. Van Becelaere, O.P. observed the thirty-fifth anniversary of his ordination to the Sacred Priesthood, March 25.

Another step toward the development of Providence College, Providence, R. I. has been announced by the Rev. L. C. McCarthy, O.P., President of Providence College. Seventy-nine lots contiguous to the College grounds have been purchased, providing adequate room for expansion of the College.

Retreats for students were conducted at Sacred Heart Academy, Springfield, Ill. by the Very Rev. R. P. Cahill, O.P.; at St. Agnes Academy, Memphis, Tenn., by the Rev. J. B. Hughes, O.P.; at Holy Rosary Academy, Louisville, Ky., by the Rev. C. M. Mulvey, O.P.; at Aquinas College, Columbus, Ohio, by the Rev. L. A. Smith, O.P.; at St. Catherine's, Ky., by the Rev. J. D. Walsh, O.P.; at Providence College, Providence, R. I., by the Rev. A. H. Chandler, O.P.

The Rev. V. R. Burnell, O.P. and the Rev. L. A. Smith, O.P. gave a two weeks' mission, March 9-23, at St. John's Church, Deer Park, Cincinnati, Ohio.; Father Smith also gave a week's mission at St. Joseph's Church, Trenton, Mich.; and a week's mission at Sacred Heart Church, Bluefield, W. Va. Fathers J. B. Hughes and Ambrose Smith preached a two weeks' mission March 23 to April 13, in St. Augustine's Church, Jeffersonville, Ind.

A two weeks' mission was preached by the Rev. J. B. Logan, O.P. and the Rev. J. D. Walsh, O.P. in St. Mary's Church, Elyria, Ohio, March 9-23; and a two weeks' mission in St. Jerome's Church, Cleveland, Ohio, March 23 to April 6. Father Walsh also conducted the Forty Hours devotion in St. Peter's Church, Ionia, Mich.; Father Logan was in charge of the retreats at St. Elizabeth's Church, Louisville, Ky., April 20 to May 11.

The Very Rev. R. P. Cahill, O.P. and the Rev. W. R. Mahony, O.P. gave a two weeks' mission in St. Ann's Church, Walkerville, Ontario, Ohio, March 9-23; and a two weeks' mission in St. Anthony's Church, Bridgeport, Ohio, March 23 to April 6. Father Mahony gave the Holy Name Retreat in St. Joseph's Church, Hamilton, Ohio, April 6-13.

The Rev. L. E. Hughes, O.P. preached the Novena in St. Vincent Ferrer Church, in preparation for the Patronal Feast of the Church, March 28 to April 5.

A two weeks' mission was preached in St. Rose Church, Detroit, Mich., March 30 to April 13, by Fathers V. R. Burnell, C. M. Mulvey, and J. R. Dooley; Fathers Mulvey and Burnell also gave a two weeks' mission in St. Sebastian's Church, Akron, Ohio, May 11-25.

A Novena in honor of St. Jude was preached in St. Dominic's Church, Detroit, Mich., by the Rev. J. B. Logan, O.P., May 9-18, and the Rev. V. R. Burnell, O.P. conducted a Novena in honor of the Holy Ghost, May 31 to June 9.

The window over the main altar in the Church of St. Vincent Ferrer, New York City, will be in place early this month. This window is the gift of a parishioner. It is artistically beautiful and a fitting background for the new altar which is expected to be in place for Rosary Sunday.

The Rev. C. F. Christmas, O.P. conducted the Retreat for the Religious of the Cenacle, at Newport, R. I.

Bro. Thomas Blake, O.P. made his second profession May 8, into the hands of the Very Rev. W. G. Moran, O.P. Prior of St. Vincent Ferrer Church, New York City.

The Rev. W. L. Whalen, O.P. conducted the Three Hour services on Good Friday at St. Vincent Ferrer Church; the Rev. J. B. Connelly, O.P. preached in the evening.

The Rev. W. R. Bonniwell, O.P. has been assigned to St. Antoninus' Priory, Newark, New Jersey.

Lenten courses were preached in the Archdiocese of Chicago at St. Mel's Church, by Fathers Conlon, Vander Heyden, Davis, and Treacy; at Our Lady of Grace Church, by Father Vollmer; at St. Finbar's Church, by Father Shea; at St. Bartholomew's Church, by Father V. R. Hughes; at St. Peter Canisius Church, by Father Callahan; at St. Sylvester's Church, by Father Walker; and at St. Pius' Church by Father Goggins.

The Reverend Fathers Clement Kearney, O.P., Gregory O'Connor, O.P., Jordan Dillon, O.P., Matthew Hanley, O.P., Leo Carolan, O.P., Innocent Reardon, O.P. and Alexius Driscoll, O.P. underwent successfully their examinations at the House of Studies, Washington, D. C. for the degree of Lector in Sacred Theology.

Bro. Stephen Connelly, O.P. made his second simple profession in the Chapel of Aquinas College, May 8, into the hands of the Rev. Justin McManus, O.P., President of Aquinas College.

Two week missions were preached at St. Thomas of Canterbury Church, by Fathers Conlon and Larpenteur; at the Church of the Epiphany, by Fathers Davis and Neitzey; and at St. Lucy's Church, by Fathers Healey and Mackin.

The Rev. Justin McManus, O.P., President of Aquinas College, was in charge of a three day Retreat, April 14-16, at the College of the Assumption, Sandwich, Ontario, Canada.

The Rev. T. M. Schwertner, O.P. delivered an address at the third annual reunion of the St. Louis Bertrand Retreat League for Women, May 18.

The Second Annual Convention of the Holy Name Diocesan Directors was called by the National Director, the Very Rev. M. J. Ripple, O.P., April 30-May 1. In the absence of Archbishop McNicholas, Bishop Albers welcomed the Diocesan Directors to Cincinnati. A special cable was received from Cardinal Pacelli bestowing the blessing of the Holy Father on the deliberations of the Convention. Cardinal Boggiani, Cardinal Protector of the Holy Name Society, also cabled his blessing and good wishes.

The dedication ceremonies of Fenwick High School, Oak Park, Ill., took place on Sunday, May 18. The Rev. L. C. McCarthy, O.P., President of Providence College, delivered the address. His Eminence Cardinal Mundelein, Archbishop of Chicago, officiated.

On March 7, Bro. Raymond Delaney, lay brother, received the habit from the hands of the Very Rev. T. S. McDermott, O.P., Prior of the House of Studies, Washington, D. C.

At the commencement exercises held at the Catholic University, Washington, D.C. June 11, the Rev. J. M. Bauer, O.P. received the degree of Doctor of Philosophy, from the School of Philosophy, writing as his dissertation, "The Modern Notion of Faith." The School of Philosophy also conferred the degree of Master of Arts upon the Rev. J. M. Dillon, O.P., "A Dominican Influence in the Discovery of America"; the Rev. A. M. Driscoll, O.P., "The 'Quaestiones Quodlibetales' of St. Thomas Aquinas"; the Rev. W. A. Fincel, O.P., "The Small Loan in Social Work"; the Rev. E. A. McDermott, O.P., "The Sanctions of The Natural Law"; the Rev. L. E. Nugent, O.P., "Ethical Explanation of the Origin of Society"; the Rev. J. I. Reardon, O.P. "Early Scholastic Opposition to the Metaphysics of St. Thomas"; and the Rev. J. B. Walker, O.P. "The 'Summa Historialis' of St. Antoninus, Archbishop of Florence." The Rev. R. M. McCaffrey, O.P. was the recipient of the degree of Master of Arts from the School of Letters, writing as his dissertation "The Patriotism of James Russell Lowell."

HOLY NAME PROVINCE

Father Stanislaus Olsen, O.P., Father Stanislaus McDermott, O.P., and Father Gerard McMullan, O.P. were occupied during the Lenten season conducting missions in the States of Oregon and Washington and in British Columbia, Canada. Father McMullan preached the Three Hour services at Holy Rosary Church, Portland, Oregon. Father Olsen directed the Forty Hours Devotion at Medford, Oregon. Father Angelus McKeon, O.P. and Father Andrew Pope, O.P. were in charge of Lenten courses at Holy Rosary Church, Portland, Oregon.

The Rev. William McClory, O.P. has been engaged in preaching throughout the State of Oregon in behalf of the Catholic Truth Society of Oregon. Father McClory conducted the Lenten Services at St. Charles Church, Portland, Oregon.

Father Stanislaus Olsen, O.P. conducted the annual Retreats for the Dominican Sisters at Everett, Washington, and at Tacoma, Washington. Father Olsen directed the Novena in honor of St. Ann at the National Shrine of Our Sorrowful Mother, Portland, Oregon.

During the month of April, Fathers Lewis and Lindsay gave missions in Stockton and El Cerreto, Calif. Father Lindsay also conducted the triduum for the Ursuline College, May 7-9, at Santa Rosa, Calif. Father Stephen Connelly, O.P., preached the Three Hour services on Good Friday, at St. Mary Magdalen Church, Berkley, Calif.

During Holy Week, the Tre Ore services were preached by the Rev. Antoninus Healy, O.P. in St. Dominic's Church, San Francisco, Calif.; by the Rev. Gerald Martin, O.P. in Holy Rosary Church, Woodland, Calif.; by the Rev. Gabriel Knauff, O.P. in St. Patrick's Church, Rodeo, Calif.; by the Rev. S. Owens, O.P. in St. Dominic's Church, Benicia, Calif.; and by the Rev. Lewis Naselli, O.P. in St. Peter Martyr Church, Pittsburgh, Calif.

Retreats were directed by the Very Rev. Joachim Walsh, O.P. at the Dominican College, San Rafael, Calif.; by the Very Rev. Thomas Gabisch, O.P. at St. Rose Academy, San Francisco, Calif.; and the Rev. Cyprian McDonnell, O.P. to the Dominican Sisters at Mission San Jose, Calif.

The Very Rev. Joachim Walsh, O.P. has been elected Prior of the House of Studies, Benicia, Calif.

During the Lenten season, the Fathers of the House of Studies, Benicia, Calif., conducted courses; the Very Rev. Joachim Walsh, O.P. at St. Vincent Ferrer Church; the Rev. Cyprian McDonnell, O.P. at St. Jarlath's Church; and the Rev. Lewis Clark, O.P. at St. Mary Magdalen Church.

FOREIGN CHRONICLE

The Most Rev. Master General, M. S. Gillet, O.P., has been appointed Consultor of the Congregation of the Holy Office, the Consistorial Congregation and the Congregation of Studies, in the Roman Curia.

His Holiness Pope Pius XI has chosen the Very Rev. Anthony Lemonyer, O.P., Provincial of the Holy Land, as Consultor of the Sacred Congregation of the Sacraments; and the Very Rev. Thomas Garde, O.P., Provincial of Lithuania, as Consultor of the Sacred Congregation of Rites.

The French Government has conferred the honor of Chevalier of the Legion d'Honneur, upon the Reverend Father Vincent, O.P. professor at St. Stephen's Biblical and Archeological Institute in Jerusalem. Father Vincent is one of the leading Palestinologists in the world.

The Leonine Commission on the works of St. Thomas Aquinas has been re-established. The Most Rev. Master General M. S. Gillet, O.P. has named the Very Rev. P. P. Mackey, O.P. as Honorary President, and has appointed as President of the Commission, the Rev. Clement Suermont, O.P. and as collaborators the Rev. Angelus Walz, O.P. and the Rev. Hyacinth Garras-tachu, O.P.

Our Holy Father Pope Pius XI has elevated to the rank of a minor basilica, the Church of Our Lady of the Most Holy Rosary, Lima, Peru.

The Province of St. Rose in Belgium has undertaken the publication of a review entitled, *Thomistisch Tijdschrift voor Katholick Kultuurleven*, (Thomistic Review of Catholic Culture); the Province of St. Hyacinth in Poland is editing a Spiritual Review entitled, *Szkoła Chrystusowa*, (The School of Christ); also, the Dominicans in Jugo Slavia have undertaken the publication of a monthly review, *Gospina Krunica*, (The Crown of Mary).

The Most Reverend Master General has authorized the publication of a review the "Archivum Fratrum Praedicatorum." The "Archivum" will be devoted exclusively to the history of the Order.

SISTERS' CHRONICLE

Dominican Sisters of Perpetual Adoration (Detroit, Michigan)

On the feast of St. Catherine, April 30th, at the close of a ten day Retreat conducted by Rev. Thomas a'Kempis Reilly, O.P., the Sisters of the Blessed Sacrament Monastery, pronounced their first solemn vows. The event turned the contemplatives into nuns in the strict canonical sense. It also converted their monastery, *ipso facto*, from an episcopal into a papal enclosure. Only six other communities of women in the United States live under Solemn Vows. Four of these are Visitandines, one a Carmelite, and the sixth the Dominican Monastery at Menlo Park, California.

Right Reverend Bishop Michael J. Gallagher received the vows of Reverend Mother Mary of the Sacred Heart, prioress, who in turn received the vows of the other nuns.

The ministers in the sanctuary were Monsignor John M. Doyle, Diocesan Chancellor, celebrant; Reverend John M. Louis, deacon; Reverend Francis A. Pokriefka, subdeacon; Reverend William Murphy, Master of Ceremonies. The Reverends James Stapleton and R. T. Burke, C.S.B., were deacons to the Bishop.

Among the visiting clergy were the Very Reverend Raymond Meagher, O.P., Provincial of St. Joseph's Province; Monsignor Joseph Ciarruchi; the Very Rev. Daniel J. Ryan, Rector of Sacred Heart Seminary; Rev. John F. Linskey; Rev. Robert A. Benson; Rev. V. F. Kienberger, O.P.; Rev. Edward Van Beccelaere, O.P.

Reverend Thomas a'Kempis Reilly, O.P., preached the sermon and the students from the Sacred Heart Seminary rendered the Music of the Mass.

The Monastery houses at present thirty-three Sisters; namely, fifteen choir religious; seven lay Sisters; nine novices; one choir postulant; one lay postulant; besides four externs. The externs are not religious properly so called. They never enter the enclosure.

The following are the names of the Sisters who took their Solemn Vows: Rev. Mother Mary of the Sacred Heart, prioress; Rev. Mother Mary of the Visitation, Sub-prioress; Mother M. Dominic; Mother M. Alphonse of the Blessed Sacrament; Mother Mary of the Infant Jesus; Sister Mary of the Blessed Sacrament; Sister Mary of Jesus; Sister M. Augustine; Sister M. Imelda of the Holy Eucharist; Sister Mary of the Blessed Trinity; Sister Mary of the Eucharist; Sister Mary Thomas of the Eucharist; Sister Mary Rose of the Sacred Heart; Sister Mary Agnes of Jesus; Sister Mary of the Angels; Sister M. Joseph of the Crucifixion; Sister Mary of the Presentation; Sister Mary Frances of the Blessed Trinity; Sister Mary of the Immaculate Heart; Sister M. Reginald; Sister Mary of the Holy Ghost; Sister Mary of the Immaculate Conception.

Father Thomas a'Kempis Reilly, O.P., gave conferences at the Mother-houses of St. Catherine, Kenosha, Wisconsin; and also at the monastery of the Perpetual Rosary, Milwaukee, Wisconsin.

Dominican Sisters of the Perpetual Rosary (Catonsville, Maryland)

On Friday, May 30th, the Dominican Nuns of the Perpetual Rosary celebrated the Golden Jubilee of the foundation of their community. Archbishop Curley pontificated at Solemn High Mass at which the Rev. Ignatius Smith, O.P., preached the sermon.

Dominican Sisters (Racine, Wisconsin)

May the seventeenth was a day of special prayer for the success of the Mission Rally under the auspices of the Dominican C. S. M. C. Unit, at the National Shrine in Washington, D. C.

Dominican Sisters of the Perpetual Rosary (Buffalo, New York)

The Reverend C. M. Thuente, O.P., presided at the special devotions held at the Monastery during Holy Week. The exercises included a Triduum in honor of the Blessed Sacrament in preparation for Holy Thursday.

Rosary Hill Home (Hawthorne, New York)

The Sacred Heart Free Home for Incurable Cancer was solemnly dedicated in Philadelphia on April 27th, by his Eminence Denis Cardinal Daugherty. This is the first house of the work founded by the late Mother M. Lathrop outside of New York State.

The Chapel and Convent in connection with the hospital at Rosary Hill are near completion and will be opened in September.

St. Dominic's Academy (Jersey City, New Jersey)

The pupils of the Academy devoted the first three days of Holy Week to their annual Retreat. The conferences were conducted by the Reverend Edward Hughes, O.P., Director of the Rosary Foreign Mission Society.

Monastery of the Immaculate Conception (New Scotland Avenue, Albany, New York)

The interior of the Chapel has been completed with the erection of Stations of the Cross donated by Mr. Charles McGovern.

The first ceremony in the chapel took place on March 7th, when Sister M. Patricia made her Profession. The Right Rev. Edmund A. Gibbons, Bishop of Albany presided.

A beautiful Grotto is being built in the Sisters' garden. This along with other groups in the Cloister gives the Sisters an opportunity for carrying out their devotions with many Dominican Processions.

Immaculate Conception Convent (Great Bend, Kansas)

The Right Rev. Augustin Schwertner, D.D., presided at the solemn occasion of Reception Day on April first. The Rev. Francis Lorenz conducted the preparatory ten days retreat and gave an inspiring sermon at the reception. Those who received the habit were: Miss Clara Miller, Kansas, Sister Catherine; Miss Thecla Heitz, Clonmel, Kansas, Sister Frances Marie; Miss Corona Laggard, Willowdale, Kansas, Sister Genevieve; Miss Beulah Young, Garden Plain, Kansas, Sister Matilda; Miss Catherine Kunz, Park, Kansas,

Sister Anastasia; Miss Clementine Zerr, Park, Kansas, Sister Barbara; Miss Helen Zerr, Park, Kansas, Sister Christina.

The members of the Barton County Medical Association were hosts to about 50 visiting physicians at a special meeting at St. Rose's Hospital and a banquet was served by the Sisters to the assembled Doctors.

Dominican Sisters of the Perpetual Rosary (Union City, New Jersey)

Solemn May Devotions took place on Sunday May 4th at which the Rev. Henry P. Cunningham, O.P., presided and delivered the sermon for the occasion.

The Solemn Golden Jubilee Celebration of the Sisters of the Perpetual Rosary occurred on May 20th.

The Rev. F. H. Dugan, O.P. has been chosen to give the monthly conference to the community.

Congregation of Our Lady of the Sacred Heart (Marywood, Grand Rapids, Michigan)

It is with the deepest regret that the Sisters announce the death of their beloved sister, Sister M. Bartholomew, O.P. On April 11th, she entered upon her annual Retreat with Community, and participated in all the exercises until Holy Thursday when she was taken seriously ill. Her death occurred on the morning of April 24th. The funeral was held from Sacred Heart Chapel on Saturday April 26th. The Reverend Joseph Pietrasik celebrated the Solemn Requiem Mass assisted by the Rev. Raymond Baker as Deacon, and the Reverend Francis Dalton, C.S.S.R. of Portland, Oregon as Sub-deacon. The Rev. James Moloney of Marywood was Master of ceremonies.

Plans have been completed for the eighth summer school session at Marywood. The curriculum includes the regular courses leading to a life certificate and to a degree.

The Marywood Readers (McMillan Co.) prepared by Sister Mary Estelle, came from the press in May. The series to date includes a pre-primer, primer, first, second and third reader.

Dominican Sisters (Kenosha, Wisconsin)

The Rev. Thomas McCarthy was celebrant at the Solemn High Mass in honor of St. Catherine of Siena. He was assisted by the Rev. Father O'Shea as Deacon, and the Rev. Father Fider as Sub-deacon.

The chaplain Father Burant conducted the services during Holy Week.

Special classes in Plain Chant are being conducted by the Rev. Father Walter of St. Francis Seminary.

May Processions in honor of our Blessed Mother, for an increase in vocations take place every Saturday during the month of May.

St. Catharine Academy (St. Catharine, Kentucky)

The Reverend John D. Walsh, O.P., conducted the ten day Retreat preparatory to Reception and Profession of novices and postulants on March 6th and 7th. Ten young ladies received the habit, fourteen made first profession and forty-five renewed and made final vows. Father Walsh also gave the Students' Retreat which closed on the Feast of St. Catherine of Siena.

On May 21st the faculty and students of the Academy were entertained by Henry Witte, the Shakespearian Artist.

Sister M. Damien Hatton has been called to her heavenly reward. R. I. P.

Congregation of the Holy Cross (Brooklyn, New York)

Forty-two postulants received the holy habit of St. Dominic on the feast of St. Catherine of Siena. Many priests from Brooklyn, New York, and New Jersey dioceses were present. Right Rev. Thomas E. Malloy, Bishop of Brooklyn presided at the ceremony. The High Mass was celebrated by Father Osborne. The sermon was given by the Reverend Joseph Frey. Father C. M. Thuente, O.P. conducted the preparatory ten day retreat. On May the first thirty novices were professed.

Plans are in operation for the opening of two camps at St. Josephs, Sullivan County, N. Y., and also for Summer School classes.

Sisters M. Susanna, M. Alacoque, M. Diomira, M. Rose, M. Therese, M. Quirina have passed to their eternal reward.

Congregation of the Most Holy Rosary (Everett, Washington)

During the past few months the holy habit of St. Dominic has been given to the following postulants: Miss Winifred Wingrove, of Seattle, (Sister Mary John); Miss Jane Locher, Jersey City, N. J., (Sister Mary Villana); Miss Mary Haughian, Seattle, (Sister Mary Perpetua); Miss Marcel O'Keefe, Seattle, (Sister Mary Agnes); Miss Mary Martinez, (Sister Mary Alma); Miss Georgiana Jerome, Seattle, (Sister Catherine Mary); Miss Alda Sokytis, Bremerton, Wash., (Sister Mary Estelle); Miss Anna Kosenski, Hoquiam, Wash. (Sister Mary Annella); Miss Bernardine Malloy, Olympia, Wash. (Sister Mary Virginia); Miss Madeline Gosselin, Puyallup, Wash. (Sister Mary Valerian); Miss Rose Ainslee, Seattle, (Sister Mary Florence).

The following Novices made their first profession: Sister Mary Amanda, Sister Mary Pauline, Sister Mary Aquinas, Sister Mary Dorothea, Sister Mary Ruth, and Sister Mary Lucille.

The services on both occasions were presided over by Rt. Rev. Msgr. J. J. Sweens, of Seattle.

Dominican Sisters (Caldwell, New Jersey)

The community and student body were honored by Rev. Walter G. Jarvais, recently ordained at the Diocesan Seminary, Darlington, N.J. On the feast of St. Joseph Father Jarvais, a former pupil of the Academy, celebrated High Mass in the Convent Chapel.

Work preparatory to the erection of the new academy and chaplain's residence has been begun.

Reverend James B. Connolly, O.P. closed a ten day Retreat for the novices and postulants on April 19th.

The celebration of solemn reception and profession took place on April 21st. The Rev. E. L. Spence, O.P. was celebrant of the Mass, assisted by the Rev. J. B. Affleck, O.P. as Deacon and the Rev. E. A. McDermott, O.P. as Sub-deacon. The sermon for the occasion was delivered by Rev. James A. Smith of Orange Valley, New Jersey. Immediately after the Mass nine postulants received the habit and seven novices made their first vows. Very Rev. Monsignor J. J. Dauenhauer, S.T.D. presided in the absence of Rt. Rev. Bishop T. J. Walsh.

Congregation of the Queen of the Holy Rosary (Mission San Jose, Calif.)

The first of the annual retreats for the community was conducted from April 21-28 by the Reverend Cyprian McDonnell, O.P.

On the feast of St. Catherine of Siena, seven Sisters pronounced their final vows, and six novices were received into the Congregation. The Reverend Cyprian McDonnell, O.P. officiated and preached on the former occasion, the Rev. Humbert Palmer, O.P. preached on the second occasion.

The Fiftieth Anniversary of Profession was celebrated by Sister Bartholomew on the feast of the Exaltation of the Cross. Solemn High Mass took place at 9:00 A.M. The celebrant was the Very Rev. Pius Driscoll, O.P., Provincial, Rev. Vincent Lamb, O.P. acted as Deacon and the Rev. Humbert Palmer, O.P. as Sub-deacon. The sermon was delivered by Father Lamb. Joy was added to the occasion by a cablegram from the Holy Father bestowing the Apostolic Blessing on the Jubilarian.

The ceremony of ground-breaking for the new Motherhouse occurred on Sunday, May 11th. An interesting program was rendered for the occasion by the boy's band of St. Vincent's Orphanage and the St. Boniface male choir of San Francisco. The principal speaker was the Right Rev. Monsignor McElroy, superintendent of the diocesan boys' orphanage. The Very Rev. Pius Driscoll, O.P. Provincial blessed the ground. A large number of the clergy and numerous friends honored the occasion by their presence.

St. Mary of the Springs (East Columbus, Ohio)

The Sisters of the College fittingly commemorated the centennial year of the College's original foundation at Somerset, Perry County, Ohio, by opening two new extensive and fully equipped buildings. A Residential Building known as Sansbury Hall so named in memory of Mother Angela Sansbury, Foundress of the Dominican Sisters in the United States, and a Liberal Arts Building, called Erskine Hall after Mother Vincentia Erskine, the first Mother General of the Congregation of St. Mary of the Springs. The last named building contains thirty-six lecture rooms, offices of administration, laboratories, a large up to date gymnasium with requisite dressing rooms, showers, a theatre technically and artistically correct in every detail, beautifully furnished Library, and a Home Economics unit. The Residential Building, Colonial in architecture contains the Chapel of Christ the King, spacious halls, parlors and reception rooms, private bed-rooms, all the appointments being modern and complete.

National Music Week was celebrated with concerts and recitals, during which all the students appeared in Choruses, Vocal and Instrumental solos, duets, trios on the flute, violin, saxophone and orchestral work. One evening was devoted entirely to original compositions, in which a charming little Cantata "The Lay of the Captive Count" was conspicuous.

On Sunday, May 11th, the Catholic Boys' Band of Detroit gave two splendid concerts in the Little Theatre at Erskine Hall, one at three and the other at eight p. m. The boys were enthusiastically received and applauded.

Last September a Kindergarten was added to the Collegiate and Academic Departments of St. Marys and so successfully has it proven that many of the parents of the pupils have applied for a summer course. These requests have been acceded to, and classes will be resumed on June 23rd and continue till August 2nd.

Foreign Mission Sisters of St. Dominic (Maryknoll, New York)

Permission to proceed with the construction of a permanent Mother-house, in the measure that funds will allow, has been granted by ecclesiastical authority to the Maryknoll Sisters. The Sisters have been living in scattered frame houses on the grounds of the Catholic Foreign Mission Society of America, at Maryknoll.

Plans have been completed for the erection of a novitiate for native nuns at Kongmoon, the center of the Maryknoll Vicariate of that name. Mother Mary Joseph, the Superior General is now in the Orient. She visited Kongmoon recently, and, together with Bishop James E. Walsh, M.M., the Maryknoll Vicar Apostolic, made final arrangements for the construction of the novitiate.

The Sisters will also open a foundation in South China, situated at Siaolok, in the interior of the Maryknoll Prefecture Apostolic of Kaying in the Province of Kwangtung. The Reds who, last November overran the Maryknoll Kaying field have withdrawn farther north, into Fukien Province. But their influence continues. Communism has infected many of the inhabitants, and farmers who have no wish to do so are forced to "go Red" by means of threats to life and property. In various sections, the local Communists have carried out their threats, and have killed landowners who held out against them.

On the Feast of St. Catherine of Siena, twenty-three novices made their first vows, and forty-two postulants received the habit of the Congregation, at the Mother-house at Maryknoll. The Very Rev. James A. Walsh, M.M. the Superior General of the Maryknoll Fathers and Brothers, presided at the ceremony, and the address was given by the Very Rev. Msgr. William E. Cashin, pastor of St. Andrew's Church in New York City. One of those who received the habit, Miss Helen Cashin, (Sister M. Helen) is a niece of Monsignor Cashin.

Dominican Sisters (Akron, Ohio)

To accommodate the increasing number of pupils in the School of Music, a vacant building adjoining the school has been converted into a Conservatory. The second story adapts itself very fittingly to a Science Laboratory. Eleven Leitz Compound microscopes were the gift of the Iota Delta Alpha Sorority, and the tables and other equipment were donated by a friend.

Eleanor Winter of "Our Lady of the Elms" Freshman Class competed with other students in the "Cleveland Plain Dealer" Spelling Contest and won first prize, a set of the revised Britannica Encyclopedia.

Reverend John Dominic Walsh, O.P. conducted a retreat for the Sisters during Holy Week.

On April twenty-first seven postulants were invested with the habit of the Order. The sermon was delivered by the Rt. Rev. Bishop Schrembs.

Dominican Sisters of the Perpetual Rosary (Camden, New Jersey)

On Easter Tuesday, April 22nd, Sister Mary of the Assumption, celebrated her Silver Jubilee of Profession. Solemn High Mass was celebrated by the Rev. W. J. O'Gorman, S.J. Rev. A. Montague, O.P., was deacon and Very Rev. F. G. Horn, O.P. was Sub-deacon. An impressive sermon for the occasion was delivered by Rev. C. F. Christmas, O.P.

A Solemn Ceremony for the ten Sisters making the new Foundation in Rome was held on Sunday, April 27th. Reverend Michael Dalton, of Hopewell, New Jersey gave the sermon. On April 16th, 400 members of the Central Organization of Catholic Women, made a pilgrimage to the Monastery. A hanging lamp and a set of vestments were given the Sisters for their new foundation. The Sisters sailed for the Eternal City on May 3rd, there to found the first Monastery of Dominican Sisters of the Perpetual Rosary in that City. High on the summit of the Janiculum, one of the Seven Hills of Rome, close to the Vatican, the endless uninterrupted recitation of the Most Holy Rosary will be started by these Sisters who form the nucleus of the new community.

The Golden Jubilee of Foundation was celebrated April 30th, the Feast of St. Catherine of Siena. Solemn Mass was celebrated by the Very Rev. Walter G. Moran, O.P., assisted by the Rev. Francis G. Horn, O.P., as Deacon and the Rev. John S. Moran, O.P., as Sub-deacon. The sermon was given by Rev. Edward Hughes, O.P. Right Rev. Monsignor Maurice R. Spillane, Vicar General of the Trenton Diocese, presided, representing the Right Rev. Bishop McMahon.

A Solemn Public Novena to the Little Flower of Jesus, conducted by the Rev. Joseph R. Higgins, O.P., closed on Sunday evening, May 25th. In the afternoon of the same day one of the novices pronounced her first vows.

St. Cecilia Academy (Nashville, Tennessee)

The Students Retreat was held from March 25th-29th, Father Bertrand Robert, C.S.P., being the Retreat Master.

The closing of Forty Hours Devotion took place April 27th with Bishop Alphonse Smith officiating. A large number of the Nashville clergy was present.

The Students' Spiritual Council participated in the solemn May procession, Sunday afternoon, May the 4th, Mildred McGarry, '30, of Chicago, placed the crown upon the statue of the Blessed Mother.

High Mass was celebrated May 5th, in the convent chapel by Rev. Joseph Leppert in honor of the feast day of Mother Pius, superior. The students sang the Mass.

Monsignor Sherman, Vicar Apostolic of Honduras, Central America, gave an interesting talk about his missions to the Sisters and students.

St. Mary's Dominican College (New Orleans, La.)

The presentation of a Confederate Banner and a bronze Memorial tablet, by the Stonewall Jackson Chapter U. D. C. took place with inspiring ceremonies, Confederate Memorial Day.

Sisters M. John and Imelda attended the National Convention of Music Supervision in Chicago.

National Music Week witnessed Graduate and Post-graduate recitals given by the college students.

An elaborate arbor and shrine of hand chiselled stone has been erected in honor of St. Joseph around one of the historic oaks of the campus. Tradition has it that the Indians tortured many of their victims beneath this tree.

Rev. W. Martin, O.P. and the Very Rev. E. Perez, O.P. Vicar Provincial of the Philippine Province recently visited the college.

Albertus Magnus College (New Haven, Connecticut)

Miss Alice Conway, regional director at large of the National Association of Girl Scouts, completed on March 14th a course in Girl Scout Leadership. The course was open to all students, and made a special appeal to those who are looking forward to social work in any of its branches, such as scouting or conducting recreational centers and camp activities.

Miss Mary A. Jordan, professor emeritus of English at Smith College and a member of the advisory board of Albertus Magnus College, talked to the students at the informal Hearth Fire Lecture on February 18th. Miss Jordan discussed "Lady Gregory and the Irish Theater."

A group of prominent educators attended a demonstration given by the students of biology under the direction of Mrs. Theodor Boveri, head of the department, on May 9th. Included in the number were Dean Anna W. Goodrich of the Yale School of Nursing; Professor Harry W. Foote and John J. Donleavy of the Chemistry Department of Yale; Lester K. Ade, principal of the Normal Training School; Donald F. Jones, geneticist at the Connecticut Agricultural College Experiment Station, and Reverend Frederick McKeon of Notre Dame College, Indiana.

The campus of Albertus Magnus College was a real playground on May 11th, when one hundred children from various Catholic parishes in New Haven, enjoyed a party given for them by the members of the Guild of Our Lady. This party, which is an annual affair, is part of the social service work done by the Guild.

The College held its third annual Garden Party for the benefit of the scholarship fund, on May the 24th, on the College grounds.

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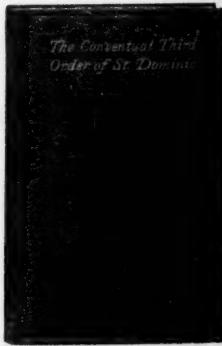


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